

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. II—No. 4

PHILADELPHIA, JANUARY, 1914

15 cents a copy
\$1.00 a year

PRINCIPAL CONTENTS

	PAGE
NOTES ON RECENT VISITATIONS	3
EDITORIALS	
JUSTICE AND NOT MERCY	5
QUID PRO QUO	7
DEPARTMENTS	
THE NEWS DEPARTMENT	9
THE DEVOTIONAL DEPARTMENT	19
ARTICLES	
DIOCESAN MEMORIES: BY JOHN ANDREWS HARRIS	12
CONSECRATION OF ALL SOULS' CHURCH	13
ST. JOHN'S CHURCH, PEQUEA, PA.	16
OFFICIAL ACTS OF THE BISHOPS	20
THE UNITED MISSIONARY CAMPAIGN IN PHILADELPHIA	20
THE GIRLS' FRIENDLY SOCIETY	20
EDUCATIONAL NOTES	21
THE DIOCESAN COMMISSION ON CHURCH BUILDING	21
THE WOMAN'S AUXILIARY AND THE PARISH APPORTIONMENT	22
THE ITALIAN MISSION	23
BROTHERHOOD OF ST. ANDREW: ANNUAL MEETING	23
THE CHURCH PERIODICAL CLUB	24
BOOK REVIEWS	25
THE UNITED OFFERING	26
THE CHURCH INSTITUTE FOR NEGROES	27
THE BUSINESS PAGE	14
EPISCOPAL APPOINTMENTS FOR JANUARY AND FEBRUARY	14
THE DIOCESAN BULLETIN	15

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Notes of Recent Visitations

A series of visits to the parishes and missions in Kensington is a very sure cure for spiritual debility.

In Kensington I commend it earnestly to all who feel depressed about their own souls or about the vitality and vigor of the Church. I mean this in all seriousness. Many of us need exactly such a cure. In those circles of our Church life and work which are usually taken as official and representative, little is known or thought of Kensington. The difficulty of transportation to and fro is not more remarkable than the absence of spiritual sympathy and contact. *Hinc illae lachrymae.* Kensington would cheer and stimulate us all if we but knew it.

St. John's Free Church Kensington For instance—one out of many—take St. John's Free Church. My visitation there fell on the night before Thanksgiving Day (not a particularly propitious time). There were thirty-six confirmed. The church was crowded. The rector, Mr. Jansen, told me there would be a still larger congregation on Thanksgiving morning. Not only are the people there, but they are there because they love to be there. The church is the real center of their lives, not merely a refined and respectable resort for a brief space on Sunday morning. The St. John's vestry, with their own hands, were at work all summer in the new Parish Hall, painting, plastering and car-

pentering. This means love, loyalty and brotherhood, a genuine family life, a real demonstration of religion which works in and on the whole community. And this same thing is going on in a dozen different places.

The Problem of Kensington Of course, there are tremendous problems before the Church in Kensington. The work done is entirely inadequate—churches, parish houses, clergy, workers: all should be doubled in capacity and number. They would be doubled if those who have the means and lives to give knew enough and cared enough to give them. But these problems are, all of them, problems of supply, not of demand. There is no question of the plenteousness of the harvest, but only of the fewness of the laborers. The Church in Kensington is not one-tenth as strong as the diocese might very easily have made it, but even as it is, it has power enough to thrill the diocese if the diocese will but make connection with it.

In Germantown and Chestnut Hill If Kensington is a vast city harvest field, in Germantown and Chestnut Hill are to be found (please God) the training schools and the supply houses which will send forth the reapers and the instruments for reaping. The parishes all through that neighborhood are alive and stirring up their strength. Better still, they are drawing closer to each other and gaining from that contact

wider visions and greater zeal for service. There are stored up in them immense resources, and there seems to be a current swelling to a breach. Two "All Day Visitations," at St. Peter's and St. Timothy's, convinced me of it. May the Lord hasten it in His time!

The Canon (XVI) which provides that the minister of a parish or cure "shall deliver to the Bishop a list of the names of those to be confirmed" does not specify when such list is to be delivered. Usually this is left to the discretion of the minister, and such has been the custom in this diocese. The result, however, has not been satisfactory. Many lists are late in coming in, and each year, just before the Diocesan Convention, repeated requests have to be sent out from the Bishop's office for these belated lists. Hence the records are liable to be inaccurate and incomplete. It would be a very distinct gain if the written list were to be delivered to the Bishop during the Confirmation Service, simultaneously with the oral presentation of the class. If corrections are necessary afterwards, these can be made at once when the service is over, in the vestry or sacristy.

On the official diocesan blanks provided for the names of those confirmed, one of the columns bears the heading, "When and Where Baptized?" The request for such information is justified in view of the rather notorious fact that in some quarters not only are baptismal records imperfectly made and kept, but that baptism itself is lightly held and carelessly administered. Very often baptism is alleged merely on the strength of a vague family tradition without a scrap of evidence. In some cases inquiry will show that baptism has never been administered at all. In others, that a fantastic, almost sacrilegious, ceremony has done duty in its stead. A young man came to me quite recently, presented for confirmation, and confirmed last year, who had just discovered that he was unbaptized. Another case was reported just the other day of a girl who had been "baptized with roses!" It seems abundantly clear that no uncertainty can be tolerated in this vital matter. In each case the fact of valid baptism should be certified beyond reasonable doubt. Where there is reasonable doubt, the hypothetical formula of baptism, as provided in the Prayer Book, should be resorted to. This is surely an opportunity for the exercise of a faithful stewardship and witness.

Confirmation, like baptism, of which it is the com-

pletion or fulfilment, is once for all. It cannot be repeated. The "re-confirmation" of members of the Roman Church or of the Eastern Churches, who desire to be received into our Communion, can be justified only by a belief on our part that either the form or the matter or the minister of Confirmation, in these churches, is invalid or incompetent, and hence that the gift, through the Laying on of Hands, has not been received. This view has certainly never been taken by our Church in any corporate or official way. It would seem inconsistent with our whole spirit, and with our best traditions. Certainly anything approaching or suggesting retaliation or reprisal is to be deplored. We ought not lightly to falsify our traditional contention that, though we suffer with all our fellow Christians from the sin of schism and its consequences, we have not willingly, or knowingly incurred its guilt. It would seem reckless and rash in us not to admit freely that the avowed intention of all these historic and Apostolic churches to perpetuate and bestow the Apostolic gift in the Laying on of Hands, is allowed and accomplished by the Holy Spirit. Therefore, it seems a necessary part of our faith and faithfulness that we should not presume to "re-confirm," but should simply receive into Communion all such persons coming from them to us.

There is, however, abundant reason for marking the reception of such persons into our Communion with appropriate solemnity and emphasis. It is no light step which they are taking. We ought not to treat it lightly. If we have a right to scrutinize their motives; they have an equal right to expect a formal and official recognition and welcome at our hands. In the absence of any authorized form for use on such occasions, I herewith make some tentative suggestions, based on actual practice here and elsewhere.

The Manner of Reception

Such candidates for reception into our Communion, having already been confirmed, will in most cases need preparatory instruction of the same kind as is usually given to the Confirmation Class. They would, therefore, naturally be treated as members of the class, and presented with the other members, though as a distinct group, to the Bishop at his Visitation. Some definite questions should be asked them by the Bishop, to be answered then and there, publicly and audibly. These questions will come most suitably and with the least disturbance of the usual order of the Confirmation Service, immediately after the Bishop

Receiving into our Communion of Roman and Eastern Christians

has laid his hands on those to be confirmed, and just before he proceeds to the saying of the Lord's Prayer.

These questions might run as follows:

Question: Do you accept and believe the Apostles' and Nicene Creeds as the true and sufficient statement of the Christian Faith?

Answer: I do.

Question: Do you desire to be received into the Communion of the Episcopal Church?

Answer: I do.

Then the Bishop will lay his hands in blessing upon the head of every one severally, saying: "I receive thee into the Communion of the Episcopal Church, with its privileges and duties; and may the Almighty and Merciful Lord, the Father, the Son and the Holy Ghost, bless, preserve and keep thee now and forever. *Amen.*"

Of course, on the principle above laid down it is entirely within the rights and powers of a parish priest to admit such persons to Communion at his own discretion. I am glad to take this opportunity of saying this quite clearly. But I believe in most cases some such public service of reception as I have outlined will be found edifying and impressive. It will serve to quicken and deepen the loyalty of those who take part in it, and will help them to feel immediately at home.

Philip M. Rueland



Justice and Not Mercy

A letter written by a priest of the Church has fallen into our hands. The writer, whose work, we hasten to add, is not within this diocese, asks for a "missionary box" for himself, and gives, as is the custom, a list of the articles he needs. Here is the list:

Clerical suit.	A few ornaments for my rooms
Hat.	Hair brush.
Pair of shoes (size 7½ wide).	Winter cap for country drives.
Pair of bedroom slippers.	Night shirts.
Winter gloves.	Collars (size 16).
Pocket handkerchiefs.	Shirts, also a white shirt.
Socks.	Sheets (2 yards).
Curtains for four windows.	Pillow cases (30 by 18 inches).
A few rugs.	Table cloths (2½ yards).
Towels.	Undershirts.
Soap.	Drawers.
A wrap for the neck.	Napkins.

This appeal was made to the good ladies of our Diocesan Woman's Auxiliary. To them it is only one of a sort, and they probably find it neither novel nor surprising. But the men of the Church, we imagine, will be not a little startled that a clergyman and a

missionary should beg, or have to beg, for soap and towels and clothing for his personal use.

It is easy enough to condemn the appeal offhand, on the ground that no gentleman could ever write such a letter; and that a clergyman who did do so simply proved himself unfit for his high post. Many of us feel, and say, that we would starve first, or freeze to death, or turn our hand to some work that would at least keep body and soul together. But before we pass judgment we ought perhaps to weigh certain considerations which may perhaps apply in this and similar cases.

The writer may be old—too old to do full-time, vigorous, work. And we all know, or ought to know, that the Church has never yet made any provision—other than poverty—for the men who have grown old and feeble in her service. The Government retires army and navy officers on part pay; the Pennsylvania Railroad pensions its aged or injured employees and officers. The Church only offers its infirm clergy the choice between starvation or alms—or, in favored cases, the privilege of doing very feebly a work that languishes for the strong voice and the eager enthusiasm of a younger man.

But perhaps the writer is a younger man, not yet enfeebled and useless. Conceivably, he might keep his self-respect by forsaking the ministry and turning to other work for a livelihood. But then if a man has specialized in such a calling even for no more than a dozen years, it is not easy for him to adapt himself to a very different pursuit: bankers and brokers, clerks and college professors are, generally speaking, caught young and trained. And the work of the ministry does not fit a man conspicuously for a job of breaking stones.

Again, we ought not to forget the solemn, yes the awful, responsibility assumed by the priest, when he enters upon his work. "If it shall happen," the Bishop says to the candidate for the priesthood, "that the Church or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue." Interpret those words in the light of the pathetic appeal which human need in the slums of our great cities, or in the mountain regions of the South, makes upon the true-hearted missionary; and one hesitates to condemn a man who sacrifices even his self-respect in order that he may continue to do the

work which he feels that he has been "inwardly moved by the Holy Ghost" to undertake. And if it really is self-sacrifice and not innate coarseness of character (like that of a worthless street beggar, dead to all self-respect), that lies back of such a letter as this, ought we not to honor the man? For then he is giving not only his time and strength, but is even nailing to his cross, his deepest instincts as a gentleman, in order that, having once "put his hand to the plough," he may not "look back." St. Paul, at least, would have understood and gloried in such devotion.

It cannot be denied, of course, that the less worthy explanation may be true, in this, or in other instances. Perhaps it is even probable. And just here is one of the searching questions which the incident forces upon us: What manner of men are entering the ministry to-day? Does its work, or rather do the conditions under which its work must be done, make it an attractive or even an endurable calling in the eyes of our really "choice young men?" The Church must face this question, resolutely; for it is vital. We are not arguing that the ministry as a profession should be a gateway to wealth or position; if ever it were, the use and existence of the Church would be threatened. But as things are, the inadequacy of the average salary of the clergyman has unfortunate effect in two ways. First: it subjects him to an anxiety, that saps his power of work. He is, save in a comparatively few favored cases, improperly fed, poorly clothed, and worried about his children's education, his fuel-bill, the few books he buys because he must needs read or starve his flock. It is said, on the basis of statistics, that the *average* salary of the clergyman is less than the average wage of the mechanic. No man can do his best work with worry devouring him like a cancer of the soul. And few high-spirited young men care to face this prospect, for life; especially as they know that it is thoughtlessness—or something worse—rather than inability on the part of Christian people which perpetuates the condition. Secondly: the situation, say what you will, subjects the clergyman to at least the constant possibility of humiliation. An accident, a protracted illness (to leave old age out of account), may plunge the faithfulest and best of us into a poverty which we have no way of providing against in advance. In these days of stationary salaries and vaulting prices what was once perhaps only an endurable hardship is fast becoming unendurable. The plain truth is that every man who enters the ministry with open eyes, knows that there is an even chance (at the least) that he will sooner or later

find himself in a position where it is desperately hard to maintain the self-respect and fine feelings of a gentleman. Yet the Church, by actions which speak louder than words, seems content to have its ministry thus made repellent to the best of its sons.

Right here we reach the heart of the problem: our *system* is faulty. Its natural result is both to breed and condone the sort of thing which in the individual case, where its natural hideousness crops out, we are prompt to criticise. And thus it is after all only specious self-deception if we condemn the writer of such a letter as that which we have quoted: we ought rather to condemn our whole attitude towards the ministry. *His* case is only on all fours with that of the business man who continues questionable practises because he alone cannot reform the business world. And to this extent the business man is correct: for his protest and rebellion against the system would result only in his individual ruin. So with the missionary, begging for a hair brush and a cake of soap; it is not he who has made his position or his poverty; nor is it he who can cure it. He has but heard the cry of Christ's neglected people, and heeded his Master's command: Feed my sheep. It is the rest of us, who allow that work to go on without decent support, upon whom the burden of dishonor falls.

And thus we compound with our consciences. We know we do not give our missionaries, many of them, a living wage; so we send them an occasional missionary box! We refuse justice, and offer alms! It is a disgrace to the Church; a disgrace to every man or woman who lets the vicious practice continue without vigorous protest. It makes the minister of the Gospel of Christ an object of charity. It degrades the ministry. It cheapens the Church. It is a badge of disgrace at which worldly men mock and sneer: "See how these Christians love each other! See how loyally they support their Master's work!"

St. Paul once wrote to certain people in the rich and careless city of Corinth. Many had been finding easy fault with him and with other preachers of the word. His indignation, though it had nothing to do with missionary boxes, might well be ours: "Already are ye filled, already ye are become rich, ye have reigned without us; yea and I would that ye did reign, that we also might reign with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death; for we are made a spectacle unto the world,

and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we intreat; we are made as the filth of the world, the offscouring of all things, even until now. I write not these things to shame you, but as my beloved sons I warn you." Yes, St. Paul, were he alive to-day, would have something to say about missionary boxes; and his words, we dare to think, would spare neither the system nor those who permit the system.

Isn't it time that we did something? Can't we begin by abolishing the charity box for the missionary's personal use; that indecent sop to our guilty consciences? Can't we see to it that at least those devoted men and women who are serving the Church and representing us, on the firing line, are maintained in self-respect, and not forced, year by year, to beg of our charity a bed sheet and a hair brush? Let them give their lives: but spare their honor!

A footnote

This paragraph is a footnote to the editorial which precedes it. Since that editorial was finished its writer received a letter from an old friend, who has done admirable work (and is happy in his work) in the largest parish of one of our domestic missionary districts. "I am regretfully considering," he says, "a change from this interesting field . . . and I shall be very glad if you will bear me in mind and suggest my name if you know of any vacancy where I might be useful. I have tried to hold on here, because I am so deeply interested in the work . . . but when I cannot get my salary paid I must, of course, look elsewhere." Comment is unnecessary, except to add that such things happen too (can you believe it?) in the Diocese of Pennsylvania. The writer met the other day a man who has done important work, with conspicuous success, in this diocese, and whose name is familiar to every churchman. "I don't know what is to become of me," said he, "I haven't received a cent of salary for several months." Have we forgotten that both our Lord and His greatest Apostle declared that "the laborer is worthy of his hire?"

Quid Pro Quo

THE CHURCH NEWS has an important proposal to make. It is this. We suggest that local parish papers should be bound up and distributed with THE CHURCH NEWS. This can be done, we think, with advantage to us and to the parishes. In explaining our proposal we shall first call attention to its financial side, and reserve our discussion of its advantages till the ground is thus cleared.

1. Financing the Project.

A. We figure first on a parish paper of four pages, published nine months in the year (the three summer months being omitted), and with an issue each month of 250 copies. We assume that the first page of this paper can consist of standing notices and the like, which could remain in type for repeated use; that the second and third pages are devoted to reading matter, set in so-called ten-point type and in double columns (our editorials are usually thus printed); while the fourth page would be used for local advertisements. We estimate the cost of such a parish paper as follows:

For printing the nine issues.....	\$125.00
For 250 copies of THE CHURCH NEWS to be bound with parish paper . . .	75.00
Total cost of production	\$200.00

Towards this cost we estimate income as follows:

From advertising (at the rate of \$5.00 per inch of space, per nine issues) . .	\$120.00
From subscriptions in the parish—say 200 copies at 50 cents a year.....	100.00
Total income	\$220.00

B. Some parishes may feel the need of a larger paper. We therefore give figures also for an eight-page insertion. In this case we assume that the first page consists again of standing notices, while two pages would be used for local advertisements, and five for reading matter. And our estimate of cost is as follows:

For printing the nine issues.....	\$225.00
For 250 copies of THE CHURCH NEWS..	75.00
Total cost of production.....	\$300.00

Toward this the income would be:

From advertising.....	\$240.00
From subscriptions.....	100.00
Total income	\$340.00

2. *The Advantages of the Project.*

A. What advantage would the parish derive from this scheme? We acknowledge, of course, frankly, that if a parish can secure the advertising and the subscriptions which we have assumed above, it can handle its own paper successfully and comfortably. But we believe, first, that the average parish finds the proposition rather difficult, as a matter of fact; and we believe, secondly, that it finds it still more difficult to get subscriptions both for its own and for the diocesan paper. We wish to eliminate any possible rivalry. Moreover it is our conviction (the parishes must themselves judge whether it be a reasonable conviction) that it would be easier to get subscriptions for the parish paper at what we learn is the usual rate (*viz.*, fifty cents per year), if THE CHURCH NEWS is bound up with it and the combination offered at the same price. Bargain counters make a psychological appeal to possible purchasers; and is there any good reason in the world why the same appeal should not be utilized in a much better cause?

B. It is probably often the case that a parish has no one readily available, who has had experience in soliciting advertisements or subscriptions. Neither the one nor the other is like ripe fruit that falls into one's lap by its own weight: they must be gone after skilfully. Now the business staff of THE CHURCH NEWS has had both experience and success in these necessary features of newspaper work. And we stand ready to put our experience at the service of the parish papers. We will provide experienced persons to solicit either advertisements or subscriptions; persons in whose reliability as well as whose skill we have confidence.

C. We wish to be quite frank in regard to our motives in making this offer. They are not altruistic at all. On the contrary we expect to gain material advantages for THE CHURCH NEWS should our project meet with any considerable acceptance. In the first place, we should thus be getting an income from parishes where now we are distributing our paper almost, if not quite, *gratis*. How much this advantage would amount to we cannot even guess; we do not suppose that it would be very great. For we are offering the paper, under the above terms, at rather less than actual cost. But fortunately the financial support of the

paper causes us less immediate concern than does the problem of making it truly, deeply, and widely useful in the life and work of the diocese. Measured by every standard that we can apply, from the experience of similar publications, the progress which THE CHURCH NEWS has made during its eleven months, in building up a subscription list has been indeed satisfactory and encouraging. We have succeeded better than we had expected. None the less the process is painfully and disappointingly slow. We cannot perform the very service for which we live and have our being unless we reach many times the number of readers whom, so far as we know, we now reach. Our ambition is a *bona fide* circulation of at least fifteen or twenty thousand monthly. And the one great object of our present proposal is to increase our circulation and our consequent usefulness. We believe that the method of co-operation we have outlined will, rightly used, greatly help us, and at the same time help those parishes which now issue, or would like to issue, a parochial paper.

3. *Two Points of Detail.*

A. It is a necessity of our project, of course, that a parish paper, to be bound up with THE CHURCH NEWS, should correspond with it in size. But it is by no means necessary that the actual printing should be done by the same press. A parish can employ its local printer, and simply have the finished sheets delivered to us for binding. The estimated cost of production as given above is merely that furnished us by our printers; we know that the work can be done at those prices.

B. For simplicity's sake we have not gone into any of the possible modifications of the scheme, which might adapt it to special local needs or conditions. Our business manager, Mr. Charles H. Clarke, will gladly discuss such details with any parish that may be interested. And he has ready sample copies illustrating the actual working out of the plan in the case of one parish that has already adopted it. Why not consult Mr. Clarke? He may be seen at our office, 1016 Arch Street (on the fourth floor of the Winston Building), or may be reached by telephone: Walnut, 349; or Baring, 1596.

THE BOHLEN LECTURES

The Bohlen Lectures for 1914 will be given by the Rev. Samuel Hart, D.D., Dean of the Berkeley Divinity School, at the Parish House of Holy Trinity Church (Twentieth Street below Walnut) on Mondays, and Tuesdays, January 12, 13, 19 and 20. Dean Hart's subject will be "Faith and the Faith."

ARCHDEACON STUCK

The Woman's Auxiliary of St. Mark's Church have arranged a meeting (to which all interested are invited) for Thursday, January 8th, at 4.15 o'clock. The meeting will be held in the Parish House of St. Mark's Church, 1625 Locust Street. Archdeacon Stuck of Alaska is to make the address.

NOTICE

Mrs. Walter Hughson of Grace Hospital, Morgantown, N. C., is to be in the North during January and February. She would appreciate opportunities of presenting the claims of this work to parish branches of the Woman's Auxiliary. She may be addressed at 215 Park Street, Montclair, N. J.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

Each month yields an increase (even if it be but small) of the copies of parish papers sent for the use of the News Department. The compiler acknowledges the courtesy of those (the number is now eighteen) who do send regularly. The more data there is in his possession the more nearly can it become a department of Diocesan news. The aim is to cover the entire diocese, not a small group of parishes.

Tuesday, December 2d, the Rev. Sidney Goodman (rector of Emmanuel Church, Holmesburg, Philadelphia) and family sailed for England to spend the holidays with their relatives in the old country. Afterwards they will travel on the Continent, returning about February 1st. During Mr. Goodman's absence the Rev. O. A. Tarrant will be in charge of the parish. Mr. Tarrant is residing in West Philadelphia, while taking a course in medicine at the Medico-Chi.

At its monthly meeting, held on December 4th, the Woman's Auxiliary of the Church of Our Saviour, Jenkintown, was addressed by the Bishop of Brazil (Rt. Rev. L. L. Kinsolving, D.D.). At a tea at the rectory, which followed the meeting, all present were given an opportunity to meet personally the guest of the afternoon. It was a thoroughly enjoyable occasion.

Rev. Richard Bright is minister in charge of St. Thomas' Church (Twelfth Street below Walnut) and is also assisting Archdeacon Phillips in work among his own people.

Rev. Lloyd Dexter Rhodes is curate at the Church of the Annunciation, Philadelphia.

A large and deeply interested company gathered in Witherspoon Hall, Tuesday evening, December 9th, in the interest

of medical missions in China, more particularly St. Luke's Hospital, Shanghai. Dr. W. W. Keen presided and stirring addresses were made by Rev. Arthur M. Sherman and Dr. W. Hamilton Jeffreys. Several thousand dollars, it is reported, were subscribed as the result of the meeting.

Upon the additions and improvements made last year to the Parish House of the Church of the Incarnation (Broad and Jefferson Streets), Philadelphia, the total cost of which approximated \$19,000, \$15,000 has already been paid. The balance of \$4,000, the vestry hopes to liquidate at frequent intervals in payments of \$500. At the recent dinner of the men of the parish great enthusiasm was manifest. Stirring addresses were made, among others, by the Bishop of Tokyo and Francis A. Lewis, Esq.

On the afternoon of All Saints' Day Bishop Garland consecrated the new addition to the cemetery of St. Paul's Memorial Church, Upper Providence (Oaks), with an appropriate office, the same which was used by Bishop Whitaker when the original plot was consecrated seventeen years ago. The whole churchyard has been surrounded by a pointed stone wall, the gift of a devoted layman of the parish, and the property presents a most beautiful as well as substantial appearance.

After the consecration a confirmation service was held in the church by the Bishop.

Electric lights have recently been introduced into the church and rectory.

The sixty-seventh anniversary of the founding of the Church of the Messiah, Port Richmond (together with the twenty-third anniversary of the rectorship of Rev. C. L. Fulforth), were fittingly

observed on Advent Sunday with appropriate services. In the evening the special preacher was the Rev. Samuel P. Kelly.

At its annual meeting, held Monday, December 1st, the Clerical Missionary Association selected the following as its officers for the ensuing year, viz: President, Rev. Wm. C. Emhardt; Vice-President, Rev. A. L. Urban; Secretary and Treasurer, Rev. Jules C. Prevost, M.D.; Executive Committee, the officers and Rev. Messrs. Humes, Bird, Paynter, Pember and Manuel. The annual fee of twenty-five cents is now due and should be paid to the treasurer. The Association meets the first Monday in each month at 11.50 A. M. in the Church House.

The annual dinner of the men of St. Andrew's Church (Thirty-sixth and Baring Streets), held Thursday evening, November 20th, was a most successful affair. Some seventy-five men assembled in the Parish Hall, its rector (Rev. W. J. Cox) presiding. The speakers of the evening were Rev. Dr. Foley of the Divinity School, Rev. Dr. Wm. C. Robinson, pastor of the Northminster Church (who paid an eloquent tribute to the rector's parochial activity and his success in bringing the ministers of the neighborhood into close fraternal relations), and Mr. Kalmey of the Brotherhood of St. Andrew. A feature of the evening was the singing of original songs set to popular airs, filled with "local hits."

Joseph W. Hunsicker, the Nestor of the Philadelphia Bar and long one of our leading laymen, entered into rest on the morning of the Twenty-sixth Sunday after Trinity, in the eighty-sixth year of his age. He was admitted to the Bar in 1850 and was active in the practice of his profession practically until his death. An earnest and devoted churchman, he started in 1891 the work in Olney out of which has grown the Parish of St. Alban's. The interment was at St. Thomas, Whitemarsh. *Requiescat in pace.*

The Rev. H. W. Gernand, for the past year curate at Christ Church, Germantown, has accepted a call to become rector of St. Paul's Church, Montrose, Pa. (Diocese of Bethlehem). He entered upon his new duties about December 1st.

The Rev. F. W. Tompkins, D.D., conducted a Parochial Mission in Trinity Church, Pittsburgh, during the first week in Advent.

The date of the midwinter banquet of the Associate Alumni of the Philadelphia Divinity School is announced as Tuesday, January 20th. Among the speakers will be the Deans of the Berkeley School at Middletown, Conn., and of the General Seminary in New York City.

The January meeting of the Church Club of the Diocese is scheduled for Wednesday, January 7th, at 8 P. M., in the Church House. Archdeacon Stuck of Alaska will give an illustrated lecture on "A missionary's life on Alaska snow trails and rivers."

The annual dinner of the Club is to be held on Thursday, January 29th.

As a supplement to the Christmas issue of the "Parish Messenger" (the magazine of the Church of the Saviour, Philadelphia) there is a photograph in colors of the rector (Rev. Dr. Johnston) taken in academic dress. The issue also contains a notable letter from the rector which with profit could be widely distributed.

Mrs. Eliza Wurtz Canfield (widow of Rev. Francis D. Canfield, one time rector of St. Mark's Church, Philadelphia) entered into rest December 11th in the eightieth year of her age. She is survived by a daughter (Mrs. James Booth) with whom she made her home.

On the Thursday afternoons in Advent the Bishop of the diocese arranged for a series of informal religious conferences at his house. The general subject discussed was "The Meaning of our Creed." The attendance was gratifying, and the number of men present notably large.

At Grace Church, Mt. Airy, the rector (Rev. Thomas S. Cline) preached, on the Sunday evenings of Advent, a special course of sermons on "Christian Discipleship—Conspicuous Examples of Followers of the Lord Jesus." In the same church, in the week of December 9th-12th, the Rev. Floyd W. Tomkins, D.D., preached a series of "missions sermons," his topics being, Monday, "What is Christianity?" Tuesday, "A happy, useful life;" Wednesday, "Dangers;" Thursday, "Blessings."

Rev. Floyd W. Tomkins, D.D., has been elected Chaplain of the Philadelphia Society of the Sons of New England.

In memory of her father (Mr. Geo. D. Widener) and her brother (Mr. Harry Elkins Widener) who were victims in the Titanic disaster, Mrs. Fitz Eugene Dixon

has presented two large memorial windows to St. Paul's Church, Cheltenham (Rev. J. Thompson Cole, rector). The one in memory of her father is placed in the north side of the church and represents "The Lord Christ on the Sea of Galilee." The memorial to her brother is placed on the south side of the church and depicts "St. John the Seer." The windows which are rich and artistic were placed in position the second week in Advent.

On the Sunday evenings in November, the rector of the Church of the Ascension (Rev. George W. Hodge, S.T.D.) preached a course of sermons on "Socialism." He has now instituted, under competent leadership a "Socialistic Forum" which meets each Sunday night in the Parish House at the close of the service, where an opportunity is given for a "free and open discussion of religious, social and economic questions."

The Parish Association of St. Nathanael's Church (Allegheny Avenue and E Street) on the evening of Thanksgiving Day were the hosts at a most enjoyable social evening. Despite its being on a holiday, a goodly company were present and thoroughly enjoyed the excellent musical and literary program which was rendered. These meetings are doing much to bring the parish together and to create the needed spirit of fellowship.

Assisted by a number of the neighboring clergy and in the presence of a large congregation, the Bishop Suffragan on Saturday A. M., December 6th, officiated at the Institution of the Rev. John Mills Gilbert as rector of Holy Trinity Church, West Chester. The new rector came here from Harrisburg, where for four years he has been rector of St. Paul's Church. He is a graduate of St. Stephen's College and the General Theological Seminary. At West Chester he succeeds the Rev. Arthur Rogers, D.D., now of St. Mark's Church, Evanston, Ill.

Bishop Rhinelander has formally deposited from the ministry Rev. Franz M. W. Schneeweiss, some time curate at St. Mark's Church, Philadelphia, he having renounced in writing this ministry and abandoned this Church to enter the Roman Catholic Communion.

The sixth annual dinner of the Men's Club, Monday evening, December 1st, in the Parish House of All Hallows, Wyncote,

was a brilliant success, with an attendance of eighty-five men. The Bishop of Bethlehem and Rev. Prof. Foley were the speakers of the evening. Among the invited guests present were the Bishop Suffragan, Rev. J. B. Halsey and Rev. George G. Bartlett and Rev. J. Thompson Cole.

The Round Table Luncheon for the clergy to be held in the club rooms of the Church House, Monday, January 5th, 1914, at 1 P. M., will be addressed by the Bishop of North Carolina (Dr. Cheshire), on the "Church's responsibility to the Negro." These monthly gatherings are growing in popularity and usefulness. Already they are creating a new spirit of fellowship among the diocesan clergy.

On Tuesday, November 25th, a well attended conference in the interest of the colored work in our diocese was held at the Bishop's House. Bishop Rhinelander, Archdeacon Phillips, Rev. Richard Bright and Mr. Franklin Spencer Edmunds addressed the meeting.

The Twelfth Annual Dinner of the men of the Church of the Holy Apostles was given in Cooper Battalion Hall on the evening of November 20th. The rector (Rev. William T. Capers) presided and addresses were made by Francis A. Lewis, Esq., Mr. Edward J. Cattell and Hon. Robert J. McKenty, warden of the Eastern Penitentiary.

The Christian Association of the University of Pennsylvania has completed carefully worked out plans to provide for the spiritual needs of the students (more than eleven per cent of whom are churchmen). Through Bishop Rhinelander the churchmen are placed under the care of Mr. J. R. Hart, Jr., who will cooperate with the clergy of the neighboring parishes, St. Mary's and the Transfiguration.

The will of Mrs. Deborah K. Rodman, an earnest and liberal churchwoman (who died November 15th), disposes of a large estate and contains many charitable bequests amongst which are \$25,000 for the maintenance of St. Stephen's Memorial Chapel at Riverside, N. J.; \$5,000 for the Industrial School and Mission of St. James' Church; \$5,000 for Christ Church Hospital; \$5,000 for the Bishop White Parish Library Association; \$5,000 for the Society for the Advancement of Christianity in Pennsylvania.

The Rev. W. T. Capers, rector of Church of the Holy Apostles, has accepted his election as Coadjutor to the Bishop of West Texas. Though it is scarce a year since Mr. Capers came to Philadelphia he has made a deep impression not only upon his parish but the diocese at large, in many activities of which he has already begun to have a large share. His aggressive missionary spirit will have full scope in the new field to which he has been called.

The Sunday-school of Christ Church, Ridley Park, has voted to give annually to Bishop Brent the sum of fifty dollars for the support and training of a poor child.

Rev. H. L. Ruth has been appointed curate of Christ Church, Germantown. In this Church on the Sunday evenings in Advent an interesting course of sermons on "Social Service" has been delivered by visiting clergy.

At old St. Andrews' Church (Eighth and Spruce Streets), the rector has given over the Sunday evening services to the care of Mr. George Long, Superintendent of Inasmuch Mission. They have attracted large congregations and much real good has resulted. They will be continued until the new building of the Mission on Locust Street is ready for occupancy.

At a meeting of the Central Labor Union, Philadelphia, November 9th, Rev. George Chalmers Richmond, rector of St. John's Church, Philadelphia, at Brown Street below Third, was unanimously elected to membership in that body as a fraternal delegate representing the churches of Philadelphia at large.

The widow of the late Henry H. Houston entered into rest on the twenty-sixth Sunday after Trinity, in the eighty-fifth year of her age. The deceased was a long time member of St. Martin's-in-the-Fields, of which she was long a most generous supporter. She was of distinguished lineage, one of her immediate ancestors being Matthew Clarkson, who, as Mayor of Philadelphia, in 1792, acted so courageously during the plague of yellow fever with which the city was stricken in that year.

The Bohlen Lecturer for 1914 will be the Rev. Samuel Hart, D.D. (Secretary of the House of Bishops and Custodian of

the Standard Prayer Book). The lectures are to be delivered in the Parish House of Holy Trinity Church, on January 12th, 13th, 19th and 20th. The chosen topic is "Faith and the Faith."

To give the members the opportunity to personally inspect the work for which the Church Club of the diocese is responsible, the November meeting was held in the building of the Boy's Club (Howard and Somerset Streets). Over seventy members and their friends were present and an address was made by the Bishop of the diocese.

On Advent Sunday afternoon a religious service for the Diocese Church Club was held in St. James' Church (Twenty-second and Walnut Streets), Philadelphia. It was very largely attended and a most interesting sermon was preached by Bishop Rhinelander.

Rev. P. C. Daito, rector of St. John's Church, Tokyo, Japan, who for several months has been in this country appealing for funds for a much-needed new church building, has returned home very much encouraged by the financial help received. During his stay in this country, he made his headquarters at the Philadelphia Divinity School.

Indications of the growth of the Sunday-school work at St. George's, Richmond, may be seen in the enthusiasm shown in the Bible Classes of which there are now three, that for men having an enrolled membership of 82, that for young women numbering 30 and most recent of all a class for older women with a membership of 27. The latter under the leadership of Mrs. Robert S. Bright, is to support a native nurse in one of the Zenana Missions of South India.

The two houses at 2216 and 2218 Spruce Street, have been acquired by the vestry of Holy Trinity Church for the use of Holy Trinity Chapel. Remodeled for institutional and club work, they were formally opened Saturday, November 29th. The Vicar (Rev. H. C. Stone) is now conducting in these new quarters a very promising community work.

The Rev. H. G. G. Vincent of the House of Prayer, Germantown, has completely recovered from an illness which has incapacitated him for active duty since the early fall. Through the kindness of brother clergymen the full round of services has been continued without interruption.

The City Mission distributed over four hundred dinners to deserving poor families on Thanksgiving Day.

It is gratifying to record a growing interest in the weekly meetings of the Clerical Brotherhood. The chairman for December was Rev. E. J. Humes. Subjects and speakers for the month were (December 1st), "The Church and Her Rural Work"—a wonderfully suggestive and thoughtful presentation, by the way, of a most urgent problem in present-day Church life—by Rev. E. L. Sanford; (December 8th), "The Conditions and Growth of the Episcopal Church," by Rev. W. T. Capers,—an opportunity for many of his hearers to listen for the first time to the graceful eloquence of the Bishop-Coadjutor (elect) of West Texas—thereby appreciating the loss to his parish and the diocese at large by his removal; (December 15th), "A Summer with the Indians—What it Taught Me," by Rev. Carl E. Grammer, D.D.,—to most of us an entirely new point of view from which to think about the "Wards of the Nation." These meetings, each Monday at 11:30 A. M., are becoming increasingly more worth while.

In the death on December 8th of Miss Susan B. Gorgas, West Chester and more particularly Holy Trinity parish have sustained a grievous loss. Blessed with large means, the deceased was a devoted Christian, an active worker and an ardent philanthropist. Besides constant liberal contributions to her parish and its benevolences, she was identified actively in the management of the Public Library and most of the home charities of West Chester. She was also the most active supporter of the Gorgas Home near Roxborough.

One of our earnest missionaries in Japan narrates the following incident: "Another case of a stone falling out of the walls of Jericho came when one of the evangelists in our district here came to me and said that the principal of the secondary school near his place of work, about forty miles from here, wanted me to come and teach Christianity to the upper-class students in his school. He said it must not be openly called Christianity at first on account of public opinion in the town, but it was Christianity he wanted, for the students must be made to have a real faith in something."

Continued on page 27.

"DIOCESAN MEMORIES"

By JOHN ANDREWS HARRIS

The Episcopate of Bishop Stevens

A few weeks after the sudden death of Bishop Bowman, Bishop Potter came home, and being slightly improved in health and strength, hoped to manage, with the help of some of his brother bishops, to do the necessary work of the diocese until the regular meeting of the Diocesan Convention. But upon reflection, and strongly influenced by many friends whose judgment he valued, he called a meeting of a Special Convention for the 23d of October, 1861, to elect an Assistant Bishop. The meeting was held on the appointed day, and was continued on the following day. It required thirteen ballots to secure the requisite majority for an election. The Rev. Dr. May and the Rev. Dr. Howe had withdrawn their names as the voting went on, and on the counting of the twelfth ballot it was found that only three of the nominees had double figures; Dr. Stevens received 74, Dr. Leeds 58, Dr. Butler 15. The other four names had only six votes between them, and as it needed 77 votes to elect, it began to look as if the scattering vote would make an election a very tedious if not a hopeless matter, unless something unusual should happen; and something such did happen. It is a curious little bit of hitherto unwritten history, and, if not mistaken, I believe I am the only surviving member of that convention who knows it. It was told me by one of the men who were concerned in it. The "high churchmen" after the eighth ballot united on Dr. Leeds; the "low churchmen" were divided, with Dr. Stevens far in the lead. There were seven men who controlled the situation, "low churchmen" who did not wish to vote for Dr. Stevens. When they realized, as they did after the twelfth ballot, that they held the balance of power, they agreed that, for the next ballot at any rate, they would be guided as the apostles were of old, by casting lots. The names of Dr. Stevens and Dr. Butler were written on separate pieces of paper and put into a hat with the understanding that whichever name was drawn would be voted for by all the seven. The name of Dr. Stevens was drawn, their votes cast accordingly, and after the counting of the thirteenth ballot, Dr. Stevens was declared elected by the clergy. The laity ratified the choice by an overwhelming majority, and Dr. Stevens was consecrated

to be Assistant Bishop on January 2, 1862. As previously stated in these "Memories," Bishop Potter died on July 4, 1865, and the Assistant replaced him as Bishop of the Diocese.

The administration of Bishop Stevens was not a peaceful one. Party spirit broke out again, and for a time the diocese presented the appearance of two hostile camps, each one manifesting a good deal of partisan bitterness. There were some measures of growth, however, and among them may be mentioned the establishment of an organized Mission to the Deaf Mutes of Philadelphia, the enlargement of the City Mission, and, while it might seem misnamed as a measure of *growth*, the division of the diocese. This last was in part the foundation of a remarkable growth of the Church throughout the whole state. A separate "memory" of it is reserved for a future statement.

In his Convention address in 1878 the Bishop introduced the subject of the Mission to Deaf Mutes with these words: "I ask the special attention of the Convention to the condition of the Deaf Mute Mission in this city. This work, which was virtually inaugurated by Bishop Potter, in 1864, has been gradually growing in size and deepening in interest until its present proportions and character demand, I think, conventional recognition and sympathy. There are certain peculiarities about this Mission which require to be known before we can justly estimate its real nature and worth." He then set them forth at some length. As a result, the Convention authorized the appointment of a committee of five to consider the subject and report thereon to the Convention of 1879. They failed to do this from causes beyond the control of the committee. These causes having been removed, the committee brought in a report to the Convention of 1880 with appended resolutions that "A Commission on Church Work Among Deaf Mutes in the Diocese of Pennsylvania," be created, and that it "be entrusted with the duty of providing the means of carrying on vigorously such work, and that it annually report to the Convention of this Diocese." Objection was made on the ground that it would necessarily increase the number of missionary organizations already existing: but upon good reasons shown, the objection was overruled and the Commission was ordered by the Convention, and its members were appointed by the Bishop.

The work of a Mission to Deaf Mutes

had been already going on in a small way, a meeting place being provided in Calvary Monumental Church in the "Northern Liberties" (as that portion of Philadelphia was known at that time) under the supervision of the Rev. Francis J. Cleve. When that church was taken down and removed bodily and rebuilt with its existing materials in a distant part of the city, the meeting place was transferred to St. Stephen's Church, at that time under the rectorship of Dr. Rudder, as a strictly parochial department. It was shortly after his death that the Commission was formed, and the work became enlarged into one of diocesan importance, although its services were held in St. Stephen's at times not needed for the use of St. Stephen's congregation. The Mission was next housed at the Church of the Covenant, at that time in West Filbert Street. Of course there were some inconveniences connected with this double occupancy of a building; and finally enough money was collected to buy a disused house of worship in Franklin Street above Green, which was repaired and fitted up for our service, named "All Souls," and dedicated by Bishop Whitaker December 8, 1888. At that time, and since 1874, the work of this Mission to the Deaf had been entrusted to the Rev. Henry Winter Syle, himself a deaf mute from his early childhood as a result of scarlet fever. He was a young man of remarkable attainments, could be "silent in six or more languages," and had well-trained business capacities. He was ordained Deacon by Bishop Stevens in 1876, and priest by Bishops Stevens and Bedell in 1883, his former connection with the work being in the capacity of lay reader. His work was a very fruitful one in results. He died January 6, 1890, and was succeeded by the Rev. Jacob M. Koehler, who for some time had been acting as his assistant, and who, when he left the city, was succeeded by the Rev. C. O. Dantzer.

It may be stated that as a result of the work of the Commission in Pennsylvania a similar and independent work took form as an independent commission in Central Pennsylvania.

Although these "Diocesan Memories" properly relate to things long past as an old man may recall them, it may be well to add that the present site of "All Souls" has been found in various ways unfitted for its work: and by the generosity of friends of the Mission a new site

has been purchased at Sixteenth Street and Allegheny Avenue. A new church building and parish house have been erected on it, and both will be occupied very shortly.

The enlargement of this work among deaf mutes, with all its blessed results, was one of the great works distinguishing the administration of Bishop Stevens.

His administration was also signalized by the strong growth of "The City Mission," a very moderate enterprise, instituted in 1870. It was incorporated in 1877, and the charter was amended and Mission reorganized in 1887. There is now scarcely any local work of teaching, helping or mercy in the city to which in one way or another it does not minister—in hospitals, prisons, slums, homes of poverty, men's clubs, etc. It puts forth biennially for gratuitous distribution "The City Mission Directory," which "is a book containing information concerning the responsible and reliable charitable, philanthropic, religious, educational and social institutions of the City of Philadelphia"—a great boon to those who are seeking trustworthy information on such topics.

Other matters illuminating the Episcopate of Bishop Stevens were the first division of the diocese in 1865, and the second in 1871. But as the subject of the division of the diocese is one of the separate topics of "Diocesan Memories," any extended dealing with the matter must be reserved for its special place. There were some bitter partisan conflicts in the diocese during this Episcopate, which could hardly have occurred during the diocesan administration of Alonzo Potter. Perhaps it is better in a paper of this series to quietly drop the veil of silence than to stir up the ashes of memory.

In the later years of his Episcopate Bishop Stevens had several severe attacks of illness. In 1886 he felt his strength so much shattered that he was constrained to ask for an assistant. The Convention of that year fully recognizing the heroic efforts to meet his episcopal calls of duty far beyond his strength, acceded to his request and elected Phillips Brooks to be Assistant Bishop. He declined to accept the office; and at a Special Convention held on June 29th, the Right Rev. Ozi W. Whitaker, at that time Missionary Bishop of Nevada, was chosen to be the Assistant Bishop. This brings "Diocesan Memories" down to modern times. Bishop Stevens died June 11, 1887, and Bishop Whitaker assumed the duties of Diocesan.

CONSECRATION OF ALL SOULS' CHURCH

The new All Souls' Church for the Deaf, located on North Sixteenth Street, above Allegheny Avenue, was consecrated on Saturday morning, December 20th. The Rev. Louis C. Washburn, D.D., rector of Christ Church, preached an interest-

vases in memory of Rev. Henry Winter Syle; a pair of brass candlesticks in memory of Henry Jansen Haight. Other memorials are promised before Easter.

The buildings are on a lot measuring 75 by 198 feet, and consist of a church measuring about 40 by 80 feet and a parish house measuring about 40 by 60



ALL SOUL'S CHURCH FOR THE DEAF

ing sermon on "The Consecration of All Souls"—a climax of and a challenge to spiritual conquest." The services were interpreted by the Rev. Dr. John Chamberlain, vicar of St. Ann's Church for the Deaf, New York City, Dr. A. L. E. Creuter, superintendent of the Mt. Airy Institution for the Deaf, and the rector of the parish, Rev. C. O. Dantzer.

The church, which has a seating capacity of over 300, was well filled with the deaf and their friends. Among the twenty-five or more clergy who were present were six of the deaf clergy from other dioceses. An interesting feature of the service was the rendition of the hymns in graceful signs by a vested choir of young women. The church was built by a prominent layman, who prefers to remain unknown and is a memorial to the late Rev. Henry Winter Syle, founder and first pastor of All Souls' Church for the Deaf.

Among the memorials placed in the church are two windows, one in memory of the husband and three sons of the late Mrs. Mary Hamilton Recap, and another in memory of Mrs. Recap herself, and two of her old teachers, Mr. Joshua Foster and Dr. Robert Evans; a pair of altar

feet. The material used in their construction is gray Foxcroft stone. The church with its square battlemented tower looks something like an English rural church. ||

One of the peculiarities that strikes one on entering the church is the sloping floor, and this, with the absence of the pillars and the arrangement of the lighting of the chancel by windows high up in the tower, makes it peculiarly adapted to the worship of the deaf. The parish house in the rear, which is connected with the church by a spacious hall-way has a gymnasium in the basement; a women's room, small guild room and sexton's living rooms on the first floor; and a large lecture hall, with an up-to-date stage, dressing rooms, etc., and a kitchen on the second floor. The lighting, which is by electricity, has been so arranged that nowhere is there any unpleasant glare.

The attendance of the deaf for a Saturday morning was surprisingly large, and the enthusiasm and happiness shown by them was very pleasing to see. Numbers came from distant points—not a few came from New York City, one from Syracuse, N. Y., several from Trenton, N. J., and other points not quite so distant.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events

Terms

Single Numbers 15 cents
 Annual Subscription (by mail) \$1.00
 Twenty-five or more copies to one address.... Each, 50c. a year

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Address all business communications to
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The Board of Management of
 THE CHURCH NEWS calls special
 attention to the announcement
 made in the editorial on page 7.

Episcopal Appointments for January and February

- Sunday, January 4—Second Sunday after Christmas**
 PHILADELPHIA—Church of the Good Shepherd (VISITATION) The Bishop
- Sunday, January 11—First Sunday after Epiphany**
 A. M. PHILADELPHIA—St. Nathanael's Church... The Bishop
 PHILADELPHIA—St. Luke's Church, Kensington (VISITATION) The Bishop Suffragan
- Tuesday, January 13**
 Convocation of North Philadelphia.
- Sunday, January 18—Second Sunday after Epiphany**
 PHILADELPHIA—Church of the Incarnation (VISITATION) The Bishop
 PHILADELPHIA—Church of the Advocate (VISITATION) The Bishop Suffragan
- Tuesday, January 20**
 Convocation of Germantown.
- Thursday, January 22**
 Convocation of West Philadelphia.
- Friday, January 23**
 Evg. PHILADELPHIA—St. Matthias' Church..... The Bishop
- Sunday, January 25—Third Sunday after Epiphany**
 A. M. PHILADELPHIA—St. Barnabas' Church, Kensington The Bishop
 Evg. PHILADELPHIA—St. Elizabeth's Church..... The Bishop
 PHILADELPHIA—Church of St. James the Less (VISITATION) The Bishop Suffragan
- Friday, January 30**
 Evg. PHILADELPHIA—St. Timothy's Chapel..... The Bishop
- Sunday, February 1—Fourth Sunday after Epiphany**
 A. M. PHILADELPHIA—Church of the Messiah, Kensington The Bishop
 A. M. PHILADELPHIA—St. Bartholomew's Church The Bishop Suffragan
 Evg. PHILADELPHIA—St. John's Church, Northern Liberties The Bishop
 Evg. PHILADELPHIA—St. Clement's Church The Bishop Suffragan
- Wednesday, February 4**
 Evg. PHILADELPHIA—St. Augustine's Mission The Bishop Suffragan
- Thursday, February 5**
 Convocation of Norristown.
- Sunday, February 8—Septuagesima Sunday**
 PHILADELPHIA—Church of the Ascension (VISITATION) The Bishop
 PHILADELPHIA—Gloria Dei (VISITATION) The Bishop Suffragan
- Wednesday, February 11**
 Evg. PHILADELPHIA—St. Thomas' Church The Bishop Suffragan
- Sunday, February 15—Sexagesima Sunday**
 PHILADELPHIA—All Saints' Church, Moyamensing (VISITATION) The Bishop
 A. M. PHILADELPHIA—Memorial Church of the Holy Comforter..... The Bishop Suffragan
 Evg. PHILADELPHIA—Church of L'Emmanuel The Bishop Suffragan

Friday, February 20

Evg. PHILADELPHIA—*Church of St. John the Evangelist*
The Bishop

Sunday, February 22—Quinquagesima Sunday

A. M. PHILADELPHIA—*Church of the Holy Apostles*
The Bishop
A. M. PHILADELPHIA—*Church of the Holy Communion*
The Bishop Suffragan

Evg. PHILADELPHIA—*Memorial Church of St. Paul*

The Bishop

Evg. PHILADELPHIA—*Chapel of St. Simon the Cyrenian*
The Bishop Suffragan

Wednesday, February 25—Ash Wednesday

PHILADELPHIA—*Seamen's Mission*.....The Bishop

Friday, February 27

PHILADELPHIA—*Church of the Crucifixion*..The Bishop

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 21st of the month.

January 1. The Circumcision of Christ**January 4. Second Sunday after Christmas****January 5. Monday**

Clerical Brotherhood. Church House, 11.30 A. M.
Round Table Luncheon for the Clergy, Church House,
1 P. M. Bishop Cheshire, of North Carolina will speak
on "The Church's Responsibility for the Negro."

January 6. Tuesday—The Epiphany**January 7. Wednesday**

Church Club. Archdeacon Stuck will speak on "A Missionary's Life on Alaskan Snow Trails and Rivers."
Church House, 8.15 P. M.

January 8. Thursday

Archdeacon Stuck will give an address at St. Mark's Parish House, at 4.15 P. M.
Meeting of the Trustees of the Diocese, Church House, 4.30 P. M.
Brotherhood of St. Andrew Round Table Conference at home of Rev. H. K. B. Ogle, 1313 North Broad Street, at 8 P. M.

January 9. Friday

Organization of the Friday Normal Mission Study Class.
Church House, 10.15 A. M.

January 11. First Sunday after the Epiphany**January 12. Monday**

Domestic Committee: Woman's Auxiliary. Church House.
Addresses by Archdeacon Stuck; and by the Rev. Wesley B. Conolly on work in the Appalachian School.
Clerical Brotherhood, Church House, 11.30 A. M. Topic: "The Work of the General Board of Religious Education." Speaker: The Rev. L. C. Caley, Rector of the Church of St. Jude and the Nativity.
Bohlen Lecture by Dean Hart. Holy Trinity Parish House, 4 P. M.

January 13. Tuesday

Convocation of North Philadelphia. Church of the Good Shepherd, Kensington. Business meeting, 5 P. M.; supper, 6.30 P. M.; evening service, 8 P. M.
Woman's Auxiliary: Epiphany meeting. Speakers: Rev. Nathan Matthews, of Africa; Rev. Wm. Cabell Brown, of Brazil. St. Mark's Church, 2.30 P. M.
Bohlen Lecture by Dean Hart. Holy Trinity Parish House, 4 P. M.

January 15. Thursday

Annual meeting of the Reading Circles for the Clergy. Church House, 3 P. M.
Bishop White Prayer Book Society. Church House at 4.30 P. M.

January 18. Second Sunday after the Epiphany**January 19. Monday**

Woman's Auxiliary: Foreign Committee. Speaker: Dr.

Mary V. Glenton, of Wuchang, China. Church House, 10 A. M.

Clerical Brotherhood. Church House, 11.30 A. M. Topic: "The Work of the General Board of Religious Education in its Practical Application in the Province and in the Individual Parish." Speaker to be announced.

Bohlen Lecture by Dean Hart. Holy Trinity Parish House, 4 P. M.

Meeting in the interests of St. Luke's (International) Hospital, Tokyo. Holy Trinity Church, 8 P. M. Speakers: Bishop Lloyd and Dr. Hamilton Wright Mabie.

January 20. Tuesday

Organization of the Tuesday Normal Mission Study Class. Church House, 2.30 P. M.

Semi-annual meeting of Board of Trustees of Philadelphia Divinity School. Church House, at 3.30 P. M.

Semi-annual meeting of Board of Overseers of Philadelphia Divinity School. Church House, at 3.30 P. M.

Semi-annual meeting of Joint Boards of Philadelphia Divinity School. Church House, at 4 P. M.

Bohlen Lecture by Dean Hart. Holy Trinity Parish House, 4 P. M.

Midwinter Banquet of Associate Alumni of the Divinity School, at Houston Hall, University of Pennsylvania, 6 P. M.

January 21. Wednesday

Diocesan Educational Day. Church House, 9 A. M. to 4.30 P. M.

January 22. Thursday

Girls' Friendly Society. January Council Meeting at the Parish House of the Church of the Holy Trinity, 2.30 P. M.

Round Table Conference at the home of Ewing L. Miller, 319 South Fifteenth Street, at 8 P. M.

Round Table Conference at the home of Mr. E. P. Coho, 3913 Locust Street.

January 25. Third Sunday after the Epiphany—Conversion of St. Paul**January 26. Monday**

Indians' Hope Association. The regular monthly meeting will be held in the Church House, at 11 A. M.

Clerical Brotherhood. Church House, 11.30 A. M. Topic: "Is there a Norm of Teaching in the Church which constitutes Churchmanship without adjectives?" Speaker: Rev. Gilbert E. Pember, of Christ Church, Ridley Park.
Central Missionary Committee. Church House, at 4.15 P. M.

Brotherhood of St. Andrew. Local Assembly Meeting at Church of the Holy Trinity, Walnut and Nineteenth Streets, at 8 P. M. Speaker: Rev. Wm. N. Parker. Topic: "Influence of Jesus on the Moral Life of Man."

January 29. Thursday

Annual Dinner. Church Club.

Round Table Conference at the home of William C. Hubbs, 145 East Washington Lane, Germantown, Philadelphia.

ST. JOHN'S CHURCH, PEQUEA, PA.

BY WARREN RANDOLPH YEAKEL

Pennsylvania, obviously, was not named after William Penn, the Quaker, but in honor of his father, Admiral Penn, the Churchman. William Penn would have called the Province New Wales. Charles II insisted on the name Pennsylvania.

The charter for this Province issued in 1681 decreed:

"And our further pleasure is and we doe hereby, for us, our heires and successors, charge and require, that if any of the inhabitants of the said Province, to the number of twenty, shall at any time hereafter be desirous and shall by any writing, or by any persons deputed for them, signify such their desire to the Bishop of London that any preacher or preachers to be approved of by the said Bishop, may be sent unto them for their instruction, that then such preacher or preachers shall and may be and reside within the said Province, without any denial or molestation whatsoever."

There was no congregation of the Church of England within the limits of Pennsylvania, notwithstanding the stipulation in the Charter allowing such, until 1695. As soon as the petition for a parish (Christ Church, Philadelphia) was presented the Quaker magistrates arrested the attorney who drew it up and several of the principal signers. The Quakers called the first incumbent of Christ Church, Philadelphia (the Rev. Thomas Clayton), "the minister of the doctrine of devils."

Probably with a knowledge of the ecclesiastical clause in the Charter given to William Penn, a sufficient number signed the following unique paper which is found in the old Vestry Book belonging to "St. John's Church, Pequay, in ye County of Chester and Province of Pennsylvania:"

"We, adventurers from those parts of His Majesty's Dominions called England, Scotland and Ireland, transplanting ourselves and families into America and taking up our first settlement in ye township of Pequay, Lancaster County and in ye township of West Caln, Chester county, both in ye Province of Pennsylvania. We, from a due sense of duty to God, finding no part of ye universe agreeable to us without a place of public worship wherein we might perform Divine Adoration to ye great Creator of ye universe after ye manner and form of ye Episcopal Church of England and yet

for ye good of our immortal souls as well those of our posterity. We, therefore, according to our small abilities did erect in ye year of our Lord 1729 a wooden frame Church of about twenty-two feet long and twenty feet broad, upon a platt of ground containing about an acre.

"The Church being finished it was agreed by ye Rev. Richard Backhouse ye Society's (S. P. G.) missionary at Chester and ye members that it should be called by ye name of St. John's Church.

"The Rev. Mr. Backhouse attended ye congregation on ye first Tuesday of every month until ye year 1739, when ye Rev. John Blackhall entered upon ye Cure at ye request of ye congregation and attended ye same about three years. He then removing to ye borough of Lancaster, the Rev. Mr. Backhouse took ye Cure again and officiated as formerly until ye year 1750, when he departed this life."

Of this congregation Mr. Backhouse wrote in 1741:

"About a month ago I went forty miles back to be among my old congregation at Pequea, a people I gathered from almost all manner of sects and countries; a congregation I duly attended even in the most rigorous weather, both winter and summer, for full eleven years.

"In 1751 the Rev. George Craig came from England as the Honorable Society's (S. P. G.) itinerant missionary for ye Province of Pennsylvania and where he attended ye above Church as he had opportunity, at least eight Sundays in ye year."

The original wooden building being decayed, in the year 1753, the congregation erected a stone building for worship, forty-eight feet long and twenty-nine feet broad. This second structure was used until 1838.

The Rev. Thomas Barton was associated with the parish from 1759 to 1776. He baptized Mrs. Martha Bezellon, a woman whom tradition has associated with St. John's Church, Pequea, with high praise. The tombstones of Martha Bezellon, Peter Bezellon, her husband, and John Coombe, her brother, in the adjoining God's Acre, have been described as "fine antiquities of their kind." Concerning these the Hon. W. U. Hensel, of Lancaster, has written:

"The inscriptions, the skull and cross bones, the winged cherub on the Bezellon tombstones and the fierce dragon skull

on the bottom of perhaps the oldest stone in the yard, remain fine specimens of the art of the sculptor."

The Rev. Thomas Barton served St. John's Church, Pequea, until 1776 and used the following prayer for the King of England on the Fifth Sunday after Trinity, the Fourth of July falling on Thursday in that memorable year:

"O Lord, our heavenly Father, high and mighty; King of kings; Lord of lords, the only Ruler of princes, who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee, with Thy favour to behold our most gracious sovereign Lord King George; and so replenish him with the grace of Thy Holy Spirit, that he may always incline to Thy will and walk in Thy way; Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him, that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen."

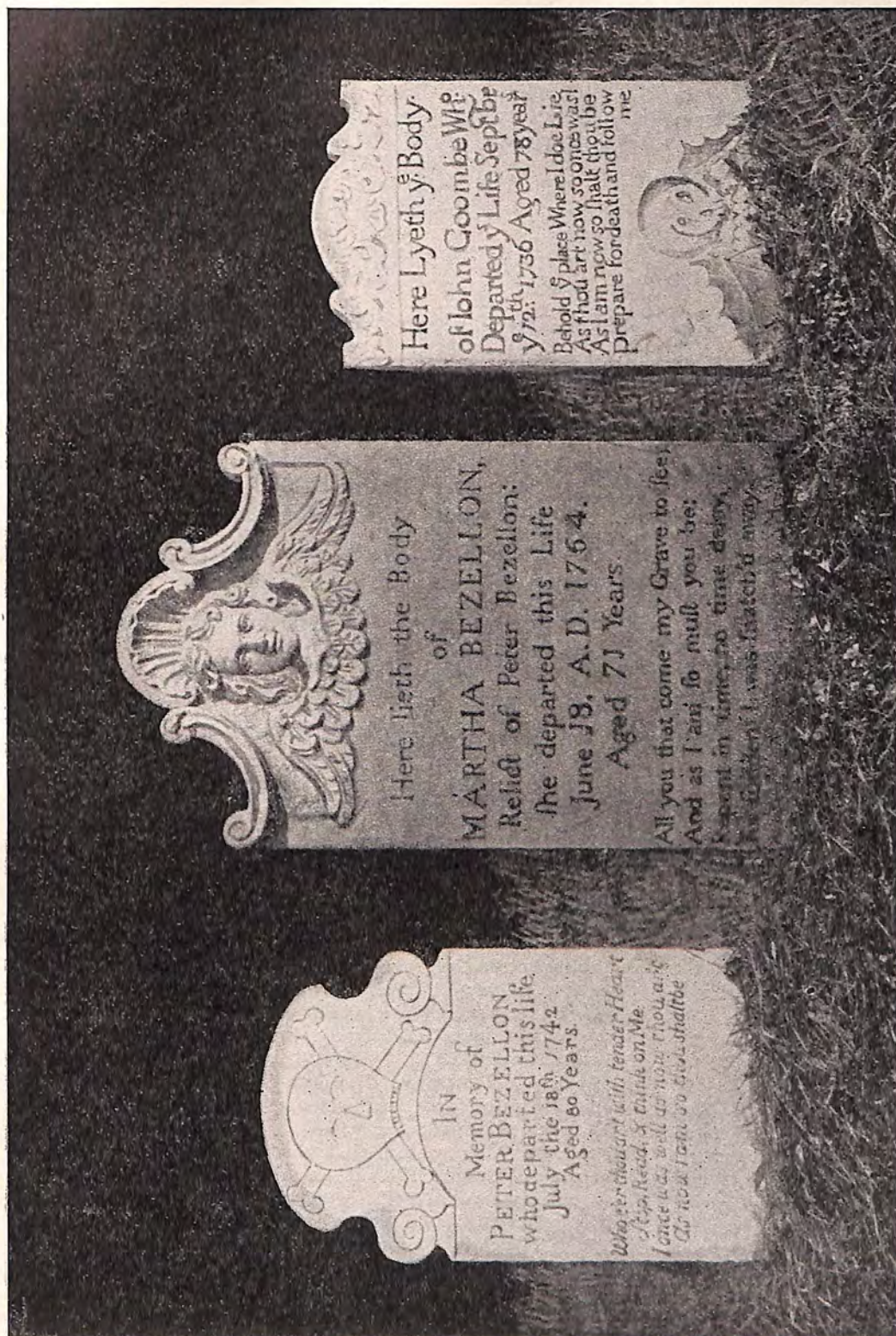
By a curious coincidence the Collect for the Fifth Sunday after Trinity, 1776, was that thought to have been composed by Leo the Great, Bishop of Rome (440-461) at that period when the barbarians under Attila and Genseric threatened Rome:

"Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen."

The Right Rev. William Bacon Stevens, Bishop of Pennsylvania, referred to this Collect as "breathing a plaint over the death-struggle of the Empire of the West with the invading hordes from the North."

On the Sixth Sunday after Trinity (July 7, 1776) it was disloyal to pray for King George. The Rev. Thomas Barton, however, persisted and has left this record:

"I am obliged to shut up my churches to avoid the fury of the populace, who would not suffer the Liturgy to be read, unless the Collects and Prayer for the King and Royal Family were omitted, which neither my conscience nor the declaration I made and subscribed when ordained would allow me to comply with; and although I used every prudent step to give not offence even to those who usurped authority and rule and exercised the severest tyranny over us, yet my life



THE BEZELLON TOMBSTONES, ST. JOHN'S CHURCHYARD, PEQUEA

and property have been threatened, upon mere suspicion of being unfriendly to what is called the 'American Cause.'"

The Church at Pequea was served by a Lutheran named Illing for a few years after the close of the War of the Revolution. He was allowed "the phew money" as well as "the rent of the glibe land." Mr. Illing was invited by the Rev. William White, rector of Christ Church, Philadelphia, to a meeting in Philadelphia during 1784: "For the purpose of proposing a plan of ecclesiastical government." He did not attend.

The Rev. Elisha Rigg came to St. John's, Pequea, as a deacon, in 1788 and received a stipend of sixty pounds for the first year.

In 1799 the Rev. Joseph Clarkson became connected with St. John's, Pequea, and continued as one of the clergy until 1830. During 1799 it was deemed necessary for the parish to become incorporated by Act of Legislature of Pennsylvania in order that the endowments and lands might be wisely administered for the best interests of the parish. The emphasis was placed on the word "members." This has come to mean those who pay pew rent, of whom fourteen men must be elected as vestrymen, whether communicants or not.

The Rev. Joseph Clarkson was the first candidate for Holy Orders upon whom, after his consecration abroad on February 4, 1787, Bishop White laid his hands. Dr. Magaw, the preacher on this occasion, prophesied: "A new era has opened in our Church that will be remembered forever." From that day to this the descendants of Mr. Clarkson have been in the Church. A grandson became the Bishop of Nebraska and the present Bishop of Kansas married a granddaughter.

During the long incumbency of Mr. Clarkson there were associated with him several priests who became notable:

1. The Rev. William Augustus Muhlenberg, who was "crossed in love," remained a celibate and wrote during this time (1820-25): "I would not live alway," also the Easter hymn: "Shout the glad tidings." Subsequently Mr. Muhlenberg went to New York and one of his great works eventuated in the magnificent St. Luke's Hospital.

2. The Rev. Samuel Bowman came in 1824 and was associated with St. John's, Pequea, for a few years. He had a wonderful voice and rendered the service

beautifully. He subsequently became sole rector of St. James' Church, Lancaster, and was consecrated Assistant Bishop of Pennsylvania in 1858.

3. The Rev. John Baker Clemson came in 1828 and remained until 1831. His later ministry was in Philadelphia at the Church of the Ascension, then at Tenth and Lombard Streets, Philadelphia.

The Rev. Richard Umstead Morgan ministered at St. John's Church, Pequea, from 1831 to 1834. He subsequently became rector of Christ Church, Reading, Pa.

The Rev. Edward Young Buchanan, a brother of James Buchanan, President of the United States, became rector of St. John's Church, Pequea, in 1835. The cornerstone of the present stone structure was laid in 1838 by Bishop Onderdonk. The first service was held on Christmas Day of the same year. Mr. Buchanan resigned in 1845 and became the rector of Trinity Church, Oxford.

The Rev. Henry Tullidge succeeded in 1846 and remained until 1854. The Rev. Robert E. Wright came the same year and remained until 1856. He was followed by the Rev. William George Hawkins who resigned in 1858. Then the Rev. George E. Hepburn was in charge for a year.

The Rev. Henry Reed Smith became rector just before the Civil War. An extract from his diary is as follows: "After preaching at St. John's, Pequea, in the morning I drove to Leacock in the afternoon held service there and in the evening went over to Parkesberg mission for another service." The parishioners presented a horse and buggy to Mr. Smith. He resigned in 1872 and was drowned at Beach Haven in 1875.

The Rev. Charles B. Mee succeeded in 1874 and remained a year. The Rev. Henry Tullidge again became rector in 1875 and resigned in 1883. This was the period of financial difficulty. The Pennsylvania Railroad declared no dividends on the stock owned by the parish.

The Rev. S. R. Boyer became rector in 1885 and remained until 1904. He was a genuine country parson. The Rev. Francis McPetridge succeeded in 1908 and resigned in 1910. The Rev. Edward H. Earle came in 1910 and remained until 1913.

This parish possesses two Vestry Books of great value, which seem to have been overlooked until recently, and a graveyard of interest to the antiquarian, in which none of the incumbents have

ever been buried. One of the Communion sets dates from 1766 and the chief source of revenue has been from investments from glebe lands sold and which came to the parish prior to the War of the Revolution. A number of bequests have been made for the maintenance of the churchyard.

It was vainly imagined, in 1729, that the placing of a house of prayer along the King's Highway between Philadelphia and Lancaster was wonderfully wise, yet subsequently Lancaster Pike was surveyed and used, leaving this an isolated parish; near Lancaster in worldly ways and ecclesiastically "shut in" when the Diocese of Central Pennsylvania (now Bethlehem and Harrisburg) was formed. Thus St. John's Church, Pequea, became one of the most remote and inaccessible parishes from Philadelphia, and even the name "Pequea" in the corporate title of the parish has been changed for the community is called Compassville, Pa. Hence the fine faith of the forefathers of this parish, many of whom are buried in the adjoining churchyard, has made possible the continuance of this country church from 1729 to 1913.

WOMAN'S AUXILIARY

The Epiphany Meeting of the Pennsylvania Branch of the Woman's Auxiliary to the Board of Missions will be held in St. Mark's Church, Locust below Seventeenth Street, on Tuesday, January 13th, at 2.30 P. M. Rev. Nathan Matthews from Africa, and Rev. Dr. Wm. Cabell Brown of Brazil will be the speakers. The privilege of hearing these men, whose visits to this country are so rare, is a great one, and not lightly to be neglected.

Dr. Mary V. Glenton, of the Church's Mission in Wuchang, China, will speak to the Foreign Committee of the Woman's Auxiliary at the Church House on Monday, January 19th, at 10 o'clock A. M. Any Auxiliary or Guild wishing to have her speak in their parish will please communicate with Mrs. Charles Biddle. The Rittenhouse, Twenty-second and Chestnut Sts., Philadelphia.

A CORRECTION OF THE JOURNAL

All Saints' Church, Norristown, was one of those that contributed to the "Bishop's Fund," during the year 1912-13, and should have been so reported in the last Convention Journal. The amount given was \$20.

† DEVOTIONAL † DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE LIFE OF PRAYER

Paper No. 4.—Penitential Prayer

St. Thomas Aquinas says, "Prayer is the voice of desire" but the desire must spring from a penitent heart. Desire has too often been the cause of sin. How terribly a sinful desire can wreck the whole of our spiritual life! St. James gives us the psychology of sinful desire: the temptation dwelt upon in the imagination, the longing of the heart to enjoy the object so vividly portrayed, the will working in obedience to the call of the heart and then the act is committed—the sin is complete.

And the love in our soul, the noblest gift which God has given us when He made us after His own image is perverted and spent solely upon our own sinful satisfactions. Truly sin separates us from our God.

A writer once wrote a popular story in which a vision of a successful sin is vividly painted before the mind of the perpetrator in all its hideous details and consequences, and he starts back appalled but too late to arrest its course. Have we not had such moments? moments, alas, after the sin is committed and the passion of desire has subsided. Then the despairing thought comes to us: if only we had the vision before the sin was committed instead of after! How different the result might have been. And what can we say if we are honest with ourselves? "It was not God who made me sin. No, I have sinned by my fault, by my own fault."

And how can we escape from our sin? Not by fleeing from God but by coming to Him.

King David, or the writer of the fifty-first psalm, with the hideousness of his sin before him, lifted up his heart in prayer and cried, "Have mercy upon me,

O God, after thy great goodness; according to the multitude of thy mercies do away my offences." There remained nothing for this erring sinner to do but to throw himself upon the mercy of God. And as he does so, he views his sin against a background of divine truth and purity "for I know my transgressions; and my sin is continually before me." He beholds his unlawful sin in the best light to see it at its worst, and God's love is the best light to see it at its worst. With keen sorrow he realizes that he has perverted God's noblest gift and broken the bond of unity. "Against Thee! Thee only, have I sinned and done that which is evil in Thy sight." And as he thus cries out, the vague wish to be better turns into an act of willing "Create in me a clean heart, O God, and renew a steadfast unwavering spirit within me," "Purge me from my sin with hyssop" even at the cost of suffering, and "restore unto me the joy of salvation and uphold me with a spirit eager and ready to do right." Then comes the resolution: "So will I teach Thy way unto transgressors and sinners shall return unto Thee."

Let us learn from this penitent sinner to go red-handed in all our sin to Almighty God. True the sinful desire is gratified; we can make no excuse for ourselves, and yet in spite of our sin there is a wish to rise above it. Assuredly the battle of life centers around the work of changing vague wishing into willing, and our penitential prayer is the beginning of this battle. And it is a battle which takes place under the eye of the Sovereign.

In this act of prayer we are struggling against the impulsive repetition of other similar acts; we are fighting against the usurped tyranny of bad habit. Thus, in time, penitential prayer may turn into victorious prayer; for prayer such as

this aids us when temptation is once more hot upon us to find the strength to set the sinful desire at arm's length, if but for a moment; and as a result a triumph over the impulsive evil desire is within the region of hope.

And it is well to remember in our struggles and in our prayers we are not alone. The eye of the Sovereign who beholds the battle going on in our soul is a compassionate one, for "He himself hath suffered having been tempted" and therefore He is able to help us in our present temptations. So after every sin let us at once lift up our hearts to Him who, though Himself is without sin, came to take away our sin. Let our imagination which we have so often used sinfully, picture the Christ upon the cross, dying for us, and as we do so, let us say from the depths of a penitent heart, "By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord deliver us."

INTERCESSIONS

If force had not encountered a barrier against its pressure, then indeed would the weak have long ago succumbed; but against the forces of the world Almighty God has become a strong arm, which strengthens the weak, binds up the broken-hearted, calms the anger of men and brings succor to the poor.

And that which invokes the strong arm of God is prayer. Prayer is the Queen of the world. Clad in humble garb, with lowly mein and feeble hands, she nevertheless protects the universe with the majesty of supplication. The prayer of intercession springing from many a fainting heart finds lodgment in the strong heart of Jesus, and the weak and trembling message, transformed by His own intercession, becomes a mighty force before the throne of God.

Let us pray:

That Almighty God will guide the Woman's Auxiliary in the new year, and inspire every member thereof with a realization of her privileges and her opportunities for increased service.

That there may be revealed to the Epiphany study class the will of God concerning its work.

That many may attend the service and catch the spirit of the Diocesan Educa-

tion Day (January 21st) and find a new inflow of the missionary spirit.

For a breaking down of parochialism, and the greater unity of parishes in the furtherance of good works in the diocese.

That the Father of all men will raise up laborers in the field of social service in this diocese; and that the special effort in the Church of the Holy Apostles may be blessed and guided by the Holy Ghost.

That many men may be led to attend the local assembly meeting of the Brotherhood of St. Andrew.

For the blessing of Almighty God on the work of the Church Training and Deaconess' House; and a deepening of the spirit of vocation in the students.

That men may come forward and offer their services for the Boys' Club of the Church Club at Howard and Somerset Streets.

Guidance for a priest in perplexity.

A peaceful and prepared death for a man (C. F.).

Guidance for a young man in determining his vocation.

Let us pray:

Almighty God, who hast promised to hear the petitions of those who ask in Thy Son's name; we beseech Thee mercifully to incline Thine ears to us who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

DR. BRATENAH'S VISIT

The Rev. Dr. Bratenahl, secretary of the Third Missionary Department, is to spend the first three weeks of Lent (February 25th to March 18th) in this diocese. Dr. Bratenahl is anxious to make engagements to preach or speak on Sundays or week-days. He will be glad, where such an arrangement seems good, to speak for five or ten minutes previous to the regular sermon. Mr. Caspar W. Haines, a member of the Central Missionary Committee of the Diocese, is in charge of the matter, and will gladly make appointments on Dr. Bratenahl's behalf. Address: Mr. Caspar W. Haines, 6026 Germantown Avenue, Germantown, Philadelphia.

Mr. F. John Romanes has resigned as director of the Boys' Club of the Church Club, and returned to Scotland.

OFFICIAL ACTS OF THE BISHOPS

LAY READERS.

Since Advent Sunday 75 persons have been officially licensed as Lay Readers.

ADMITTED AS POSTULANTS.

Zeno Georgieff. Thomas Shoesmith.

CANDIDATES FOR HOLY ORDERS.

Thomas Shoesmith. Frank Williamson, Jr. George Mair.

CLERGY RECEIVED.

Rev. Edward Cosbey, from Diocese of New York. Rev. Lloyd Dexter Rhodes, from Diocese of Fond du Lac.

December 20. The Rev. John M. Chattin, from the Diocese of Chicago.

CLERGY TRANSFERRED.

Rev. H. W. Gernand to Diocese of Bethlehem.

Rev. Henry B. Bryan to Diocese of Easton.

THE UNITED MISSIONARY CAMPAIGN IN PHILADELPHIA

This Laymen's Movement, January 18-31, will not be an appeal for money but an effort to increase interest and enthusiasm in missionary work and enterprise both at home and abroad. It has the approval and active interest of the Bishop of this diocese. The Executive Committee of our Central Missionary Committee has appointed as a co-operating committee, Mr. Edward H. Bonsall, Mr. Charles E. Beury, Rev. J. DeWolf Perry. Dr. Perry was also chosen to represent our diocese on the Pastors' Advisory Committee. Every pastor is earnestly requested to appoint five laymen of his congregation to co-operate in this work. Many have already done so. By their contact and co-operation with the earnest workers engaged in this movement they will become interested and informed, and will carry back into their respective congregations and impart to them increased knowledge and interest in missionary work. This confident statement is fully justified by past experience. Such results have always followed. Speakers of national reputation will address the meetings which, during the campaign (January 18-31), will be held at noon in the Garrick Theatre, and from 4.30 p. m. to 9.30 at various central points of the city. It is hoped that both ministers and laymen of our own Church will show their interest by attending the meetings and will invite others to join them. Their prayers for

Divine guidance and blessing of the work are earnestly requested.

J. DEWOLF PERRY.

THE GIRLS' FRIENDLY SOCIETY Bulletin of Events

January 22d, 2.30 p. m.—January Council Meeting. Holy Trinity Parish House.

February 8th, 8 p. m.—Missionary Service for Members and Associates. Christ Church.

March 11th.—Quiet Day. St. Jude and the Nativity.

April 22d, 3 p. m.—April Council Meeting (Supper).

7.30 p. m.—Conference of Associates. Holy Trinity Parish House.

April 30th, 7.45 p. m.—Annual Service. (Exhibit of Lenten work. Supper.) Holy Trinity Church.

May 9th, 3 p. m.—Candidates' Service. Church of the Incarnation.

May 16th, 4 p. m.—Literature Department entertainment. Place to be announced.

The four Neighborhood Conferences already held have been most successful and very well attended. The suppers served by the entertaining Branches make it possible for many to come directly from their employment. Papers on given topics were read by the members at the Schuylkill Valley and Northern Conferences; at the West Philadelphia Conference, Mrs. Loman spoke on Christian service; and at the Southern Dr. Hanna Kindbom gave a most instructive talk on hygiene. At all the Conferences a short report of the work of the past year was made by each Branch.

THE A. G. O. SERVICE

Too late for notice in the last issue came the report of the annual service of the Pennsylvania Chapter of the American Guild of Organists. This service was held in the Memorial Church of the Advocate, Eighteenth and Diamond Streets, on the evening of Tuesday, November 18th. The service was under the direction of Dean West and sub-Dean Sears, and was rendered by the combined choirs of St. Luke's Church, Germantown, St. James' Church, Grace Church, Mt. Airy, St. Peter's Church and St. Mark's Church. The sermon was preached by the Rev. Wm. C. Richardson, D.D., rector of St. James' Church, Twenty-second and Walnut Street.

EDUCATIONAL NOTES

Twenty-nine parishes were represented in the normal classes that closed the second week in Advent. The educational secretary in charge is deeply thankful for the interest shown, the study accomplished, and the spirit of Christian fellowship that prevailed.

Epiphany classes will be organized Friday morning, January 9th, at 10.15, and Tuesday afternoon, January 20th, at 2.30. Subject: China.

These classes will continue on their respective days for seven consecutive weeks—closing in time for members to begin their parish classes in Lent. Application for membership should be made at once. Classes limited to fifteen.

We earnestly desire that a Mission Study Class be held in every parish during Lent. In parishes where no leader has been trained one will be sent upon application to the Educational Secretary. We do not believe the parish exists where the study class is not needed. The result must be willing service, closer fellowship, more importunate prayer.

A Diocesan Educational Day will be held at the Church House on Wednesday, January 21st. All parishes are earnestly invited to send delegates and co-operate in making this a truly Diocesan Day.

PROGRAM

- 9 A. M.—Holy Communion. Celebrant, The Bishop Suffragan.
- 10 A. M.—Mission Study Classes. The Theory of Missions. Text-book, the Bible. Leader, Mrs. Thomas Roberts. The Woman's Auxiliary. Leader, Mrs. Adam Ross. China. Text-book, The Emergency in China. Leader, Mrs. H. A. Pilsbry.
- 11 A. M.—Junior Study Class on China. Leader, Miss Hubbard. Conference of Woman's Auxiliary Officers. Leader, Mrs. C. R. Pancoast.
- 12 M.—Instruction on prayer, intercessions. The Bishop.
- 2 P. M.—Suggestive Woman's Auxiliary Meeting. Leader, Mrs. Norman Elliston. Suggestive Junior Auxiliary Meeting. Leader, Miss Ely. Conference of Educational Leaders.
- 3 P. M.—Missionary Meeting.
- 4 P. M.—Thanksgiving and benediction. The Bishop.

THE DIOCESAN COMMISSION ON CHURCH BUILDING

The Bishop, as Chairman of the Commission on Church Building, appointed at the last Diocesan Convention, has recently sent the following communication to the Deans of Convocations:

"In our experience so far in the work of the Diocesan Commission on Church Building, we have found that unnecessary and vexatious delay is likely to arise from the lack of explicit information in letters requesting advice from the Commission, as well as from the fact that such letters sometimes come from individuals, or other unofficial sources, and are thus difficult to deal with.

"To avoid this for the future, may I, in the name of the Commission, suggest the following procedure:

"1. Whenever plans for new missionary work have so far progressed that a building site, or a new building, is in contemplation, it is suggested that the Dean of the Convocation concerned should, at the earliest opportunity, confer with the Bishop with a view of securing the advice and co-operation of this Commission from the inception of the undertaking, thus preventing the incurring of hasty obligations in relation to the work projected, the purchase or pre-emption of undesirable land, or the contracting for unsatisfactory or inadequate building designs.

"2. When matters are well in hand, and ready for submission to the judgment of the Commission, it is further suggested that the Dean of the Convocation concerned should communicate with the Secretary of the Commission (Dr. Burton Chance, 235 South Thirteenth Street), giving such information as may be necessary for the immediate enlightenment of the Commission, and asking for a conference at which intelligent and helpful action may be taken with the least possible delay."

The important and highly practical work of the Commission concerns everybody in the diocese. Much of real and lasting benefit may be expected from it. The Commission has taken up with much energy and skill numerous matters already submitted to it, and is learning by experience how it may constantly increase its efficiency and usefulness.

The General Convention passed a concurrent resolution providing for a Church Missionary Exhibit at the Panama Exposition, in San Francisco, in 1915.

PRAYER BOOK SOCIETY

The Female Protestant Episcopal Prayer Book Society of Pennsylvania held its seventy-ninth meeting at the house of the president, Mrs. Josiah M. Bacon, on December 11, 1913.

Thirty-eight parishes are represented on the Board of Managers and through the Managers, the annual subscriptions are brought in. The Society is glad to report increased work for the past year; 3,858 books have been distributed. They have gone to all parts of the country, to mission stations, Church schools and hospitals in the West and South and also in Pennsylvania and Philadelphia. The letters of thanks received show the need that is met by the work of the Society. Often the books have been carried by missionaries as they make their visits, traveling by carriages, and are left in isolated places where no regular services are held, and, as one letter says, they take the place of the missionary in his absence. One bishop writes in reply to his box of books: "We have found that there is no tract better than the Prayer Book given to the right person and such a gift often means a knowledge of what, in the way of teaching, worship and prayer, the Church stands for."

THE INTERNATIONAL HOSPITAL

St. Luke's, Tokyo

A meeting is being planned in the interest of St. Luke's Hospital, Tokyo. It will be held at Holy Trinity Church on Monday, January 19 at 8 p. m. The invited speakers are Bishop Lloyd and Dr. Hamilton Wright Mabie. The date will be announced in the daily papers, and cards of invitation will be sent out. This is not a parochial meeting; the arrangements are being made by a committee of ladies representing different parishes, and it is hoped that the whole diocese will be interested.

We shall not attempt here and now to tell anything of the story of the development of this hospital and of the extraordinary opening that lies before it. That story is of one of the amazing triumphs of missionary zeal and consecration. But we ask our readers to watch out for the definite announcement of the meeting, and venture to say that it will be one of the great things in the public life of the Church during this winter.

THE WOMAN'S AUXILIARY AND THE PARISH APPORTIONMENT

Sub-topic: What is the Apportionment?

[The Editors of THE CHURCH NEWS, feeling that the "apportionment" had received most generous allowance of space in recent numbers, had determined to keep silence on the topic for a time. But the following paper, read at a joint meeting of the Germantown and Chestnut Hill branches of the Woman's Auxiliary, held at St. Luke's Parish House, Germantown, on November 6th, was sent to us at the request of some who there heard it. It seems to us so clear and forceful a statement that we believe that it ought to be placed in the hands of our readers.—THE EDITORS.]

I have been asked to take as the sub-topic for this paper, the subject, "What is the Apportionment?" but before attempting to answer this question it may be helpful to spend a few minutes on the allied but antecedent question, "Why is the Apportionment necessary?"

It is superfluous on such an occasion as this to spend time defending missions. Our presence here shows that we recognize the necessity of obeying our Lord's command, though some of us may be lukewarm about our personal share therein.

As "missions" in the general sense means something more or less far away, it follows that there must be some organization to carry on the work. It must be someone's business to see that the need and the response to it are linked together, and to insure, as far as possible, that the supply equals the demand. In our Church, this "go between" of missions and the Church in general is the Board of Missions, appointed by the General Convention to act for the Church as a whole.

In addition to the ordinary duties of organization, we expect the Board to encourage missionaries to give their lives to the work, and to buy or build the necessary churches, schools, hospitals, etc., with comparatively little money on hand to meet the obligations thus incurred, and uncertain prospects of any money in the future, the latter depending upon the fluctuating interest of individuals. Would any of us expect a business venture to succeed under such conditions? Is it fair, is it honest, to expect people to devote their lives to work (which is ours as much as theirs) and allow them in addition to be underfed, because underpaid and overworked, because we do not provide money for the needed helpers? Surely *something* is necessary, and the apportionment has been approved by the General Convention as the most hopeful solution of the problem, viz., to ask each

diocese and missionary jurisdiction to give a stated sum annually as a minimum so that the Board may have something it can count upon as revenue. The Apportionment is not an assessment, for it has no power of enforcement and entails no penalty for non-fulfilment and is not a tax. It is an appeal to our loyalty, to our common honesty, to provide money to pay the obligations we tacitly ask the Board of Missions to incur. It does not ask for the maximum sum that could be wisely spent, but for the minimum, without which the work (which is our work as well as the Board's) will suffer.

This minimum has been apportioned through the Church based on the average income of each diocese, etc., as reported by the dioceses themselves, and a modest percentage of this income is asked for missions. The Jews have for ages given a portion of their personal income: shall we Christians cavil at doing our share now? Work done in our own diocese is often "missionary," but it indirectly helps ourselves, and may be said to be analogous to helping one's own family. The apportionment asks us to help the larger brotherhood of the world, many of whom may not yet know the "glorious liberty of the Children of God." A strong, rich diocese is asked to give a larger percentage than a weak, poor one, although all are asked to give something. "If thou hast much, give plenteously—." To our shame be it said that sometimes those who have "little" give more freely of that "little" than some of their richer brethren of their "abundance."

The sums, after being apportioned as described, are sent to each diocese, etc., to be sub-divided by the diocesan authorities among the several parishes and missions. The method of sub-dividing the sum in each diocese (generally, alas! failing to raise it) is left entirely in the hands of the diocese, and the Board of Missions, although, of course, informed of the result of the division, has nothing whatever to do with the *act* of division. Hence it is obvious that the fallacious statement, so dear to the hearts of unwilling givers, that "the Board of Missions must think our parish very rich to assess us so much," is entirely without basis of fact. Different methods may be used by neighboring dioceses in dividing their apportionments, or by the same diocese in different years. It is not within the scope of this paper to discuss the different

methods of dividing the apportionment in a diocese. The faultless plan is as hard to find as any other faultless scheme, and there possibly may be valid objections to almost any method. But in passing it may be worth while to note that the violent protests made against apportionments are by no means always from the poorest parishes. So often our luxuries are more important to us than anything else. Have you ever heard of a parish largely increasing its expenditure for music, which was already good, and in the same year protesting against its apportionment? I have. Is not much of the hue and cry raised by unregenerate rectors and congregations due to the unexpressed, but none the less real, desire—I had almost said determination—to give as little, rather than as much, as possible? Ah! there, it seems, is often the crux of the matter! If our hearts are wrong, nothing will be right. When will we realize that what we give is of comparatively little importance in the sight of God. It is what we keep back that counts. A grudgingly paid apportionment, even if it be paid, means only half the power it should have. Money in itself is worthless. When shall we learn the truth of the old Midas story? It is only when money is a symbol that it accomplishes its full work. A symbol in this case, of our prayers and interest, of which money is the tangible form. When we are tempted to grumble at our apportionment, and think it is too large, let us ask ourselves if we really cannot afford to give the money, or if we merely want it for personal luxuries—like two women who not long ago felt unable to continue their missionary subscriptions, but at the same time added motors to their already comfortable establishments.

But a few earnest souls object in good faith to the apportionment because it curtails in some cases, their ability to give to particular objects, i. e., to "specials." This may be unhappily true, but after all, if there is a real inability to give to both, is not the apportionment of first importance?—being for necessities, such as salaries, food, shelter, etc. And is not the "special" usually an "extra," even if a very desirable one? Of what avail to give a missionary a "special" for a church, school or hospital, and by failing to give the apportionment, run the risk of reducing or stopping his salary and thus rendering him unable to remain in the work? The "special" would then be

useless! But this is what would happen if we all gave to "specials" and failed to give our apportionment. It is possible, moreover, to have our apportionment applied to particular divisions of the mission field if we so desire, although this privilege should be sparingly used. Those in charge of the whole work are usually better able to judge of the different needs than are outsiders. And even in the extreme case of disagreeing with the Board, to cut off the apportionment is a questionable solution of the difficulty, and savors more of violence than of reason.

Let us by all means give to "specials" if possible, but not at the expense of the apportionment, which latter sum enables the Board to pay the debts it has incurred for our work. Let us first of all be honest, and not "rob Peter to pay Paul." If we can, let us give to both, for both have a legitimate part in the work, but in giving, whether our ability to give be large or small, let us realize that the responsibility of trusteeship is the same, and that the real value of our money is what it symbolizes of love, interest and devotion, for a large sum of mere money is a meagre gift unless it carries these essentials of life.

How few of us give till it hurts! We may perhaps wear a frock a little longer or buy a slightly less expensive one, but we rarely go without pleasant things. We leave that to the missionaries who are our substitutes on the "far flung" battle line of Christianity. Privations are unavoidable for them to a certain degree, but how cruel to add the worry of money to workers who are already burdened with manifold and necessary duties.

Instead of wasting energy in finding whether our apportionment is larger than our neighbors', and in trying to have it reduced, let us determine to give as much, not as little, as we can. If we will give in the spirit of stewardship for what God has entrusted to us, there will be no conflict of apportionment and specials, and no shrinking of our share in either, but from our grateful recognition of God's love for us and our desire to fulfil His command to tell the world of Him, "the Earth shall be filled with the glory of God, as the waters cover the sea."

ANNA RANDOLPH.

During the last eighteen months, in the fields under the charge of Bishop Knight—Cuba, Haiti, Porto Rico and the Canal Zone—there have been 1,200 confirmed and over 3,000 baptized.

THE ITALIAN MISSION

The thirty-first anniversary of the Church of L'Emanuello, Christian Street below Eleventh, was held on Sunday, November 23d. The anniversary sermon was preached by the Rev. Joseph Earp of Holy Apostles' Parish. The services were largely attended.

A social meeting was held on Monday evening. Bishop Rhinelander presided, and addresses were made by the Rev. Dr. Tomkins, the Rev. Dr. Washburn, the Rev. Dr. Grammer, the Rev. Mr. Shick, and the Rev. Mr. Capers.

The work has been, since June, 1908, under the care of the Rev. Thomas E. Della Cioppa. During these five years and a half, 135 persons have been received and confirmed. The Mission has come into touch with a great number of Italians; it has helped and advised them in numerous cases of distress; and exerted a strong influence, moral, educational and religious, in the whole Italian colony. Over 600 children have been connected with the Sunday-school during this period, and 200 of the number are still on the roll. Many organizations have been found, among them a dramatic club, clubs for boys and girls, English classes, and Bible classes for men and women.

The work has been carried on under difficulties: the equipment is poor, and the financial support inadequate. Yet the growth of the work demands increased support and enlarged facilities. There ought to be a settlement house. And new missions should be started in other sections where Italians have settled. That the work already done justifies itself and proves the possibility of still greater expansion is evident from this one fact: that when Mr. Della Cioppa took charge he was given eighty-two names with twelve separate addresses, while now he is in touch with over four hundred families.

It is urgently to be hoped that more parishes in the diocese will give their interest and support to what is a remarkable opportunity for foreign mission work at home.

Mr. and Mrs. Oscar R. Jackson, of 1301 Market Street, Wilmington, Del., announce the engagement of their daughter, Miss Anne Warren Jackson, to the Rev. Benjamin N. Bird, rector of the Church of the Messiah, Gwynedd.

BROTHERHOOD OF ST. ANDREW ANNUAL MEETING

The annual meeting of the Philadelphia Local Assembly, Brotherhood of St. Andrew, was held at the Church of the Resurrection on Saturday, November 29th. All the meetings were well attended, the total registration being over three hundred, and the number remaining for supper, slightly more than two hundred.

Beginning at three o'clock, the Juniors had their meeting. After the election of officers for the following year, as follows:

President.....George H. Streaker
Vice-President.....John K. Shryock
Secretary.....John Doyle

the President, Mr. Streaker, took the chair. The subject for the afternoon was "The American Boy and the Christ," and the following Juniors took part in the sub-divisions appearing after their names.

Lawrence R. Evans, Church
of the Saviour Chapter... "At Home"
Edmund Hauff, St. Simeon's
Chapter..... "At School"
Arthur F. Gibson, Holy
Communion Chapter... "At Work"
Robert C. Hubbs, St.
Michael's Chapter..... "At Church"

The Vice-President, John K. Shryock, concluded with the boy "At Play." Several other Juniors informally discussed the subject, among them being John Doyle of Resurrection Junior Chapter, who is Secretary of the Department.

Dr. John Wilkinson, Jr., of St. Paul's Memorial Chapter, presided at the General Conference for Juniors and Seniors held at 4.30, the subject at this session being "The Three-fold Endeavor," which the National Council has urged all Chapters to stress during the next year or so. "The Human Side" was introduced by Mr. Palmer; "The Devotional Side" by Rev. Edward H. Bonsall, Jr., and Mr. Kalmey; "The Sacramental Side" by Mr. Granger. A General Conference followed on the three subjects and was very helpful indeed.

After supper, at 5.45, which the ladies of the Church of the Resurrection so kindly and quickly served, and which was so hot and good that many expressions of commendation for the splendid arrangements were heard from all sides, the annual meeting was held at 7 o'clock at which the following officers and mem

bers of the Executive Committee were elected:

Chaplain Rev. Wm. N. Parker
President Edmund B. McCarthy
1st Vice-President, Dr. John Wilkinson, Jr.
Treasurer Alex. F. Williamson

EXECUTIVE COMMITTEE

Edward H. Bonsall Percival H. Granger
Ewing L. Miller B. W. S. Stirling
J. Lee Patton S. Mendelson Meehan
Frank H. Longshore W. M. Kalmey
William J. Dickson William C. Hubbs
Frank O. Zesinger C. H. Brightley
Aleck McKinnon Wayne B. Hughes

The president read the report of the Executive Committee which had been printed and passed around, and after comments on several of the subjects, Mr. Bonsall moved that the report be accepted.

The final service was held in the church, the men, preceded by the choir, marching in to the tune of "Onward, Christian Soldiers." Rev. William T. Capers made the principal address in preparation for the Corporate Communion to be held in various parishes the next morning. He was assisted at this service by the newly elected chaplain, Rev. William N. Parker and the rector of the church. The meeting adjourned promptly at 9 P. M.

BROTHERHOOD NOTES

The Round Table Conferences scheduled for the winter and spring are showing splendid results. They are gaining momentum, resulting in a larger attendance and more power. Brotherhood men and boys are asked to consult the schedule in the last number of "Our Work" and attend all the Conferences they can.

The first of the monthly meetings of the Local Assembly will be held on Monday, January 26th, at 8 P. M. in the Church of the Holy Trinity, Walnut and Nineteenth Streets. Rev. William N. Parker, Rector of the Church of the Epiphany, Sherwood, and chaplain of the Local Assembly, will speak on "The Influence of Jesus on the Moral Life of Man." Please note this in your diaries.

Subscription cards have been sent out to all the members asking pledges for the Forward Movement and the Local Assembly Funds. These should be filled in and returned promptly to the Executive Committeeman charged with their distribution.

The next National Convention will be at Atlanta, Ga., and it is hoped Philadelphia will keep up its reputation for having a splendid delegation.

READING CIRCLES FOR THE CLERGY

The Reading Circles for Clergy in this diocese will hold their annual meeting at the Church House on Thursday, January 15th, at 3 P. M. The local secretaries and all members are urgently requested to attend this meeting and to take part in considering subjects and methods for the next year's study.

Clergy who are not enrolled members are invited to attend and to inquire into this method of both promoting and pursuing Biblical and other studies. The Society has a large membership in the English Church and a rapidly increasing membership of our American clergy.

J. DEWOLF PERRY,
Warden for the Diocese of Pennsylvania.

THE CHURCH PERIODICAL CLUB

At St. James' Church, on November 21st, there was the first public meeting ever held on behalf of the Church Periodical Club in this diocese. Bishop Rhinelanders presided and spoke; and there were addresses by Dean Bryan, the Rev. A. R. Berkeley, the Rev. E. P. Newton, and Bishop Tucker; each telling something of the contribution which the Periodical Club makes to the life of the Church in missionary fields.

It was a beautiful evening and long before the service started the church was practically filled. Several delegations came from many miles away. A large number of clergymen were present and sixty-five librarians. It was quite an impressive sight when the long line of librarians wearing their badges marched in to the seats in the front pews which had been reserved for them. The address of the Bishop gave the keynote showing how much could be accomplished by so simple a matter as passing on a magazine already read. If into the hymns was read the aspirations of the C. P. C. one could well understand why the librarians are so enthusiastic over it, seeing as they do its religious ends and why they wish to give all the members of their parishes an opportunity to cooperate. It is most earnestly hoped

that the bird's-eye view given that evening may result in the offer of scores of books and magazines each of which will be carefully placed as a valuable gift, for between the covers lie possibilities of bringing to human souls some religious truth. The word "Offering" on the program told of another channel of helpfulness. Funds are badly needed to carry on the enterprise, especially to enable the officers to take advantage of openings in the mission field where literature is required and to supply students for Holy Orders with the necessary books.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

December 19, 1913

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman, Hankow.
Dr. Mary V. Glenton, Shanghai.
Mrs. John A. Ely.
Dr. W. H. Jefferys.
Miss S. H. Reid.
Rev. P. N. Tsu.

JAPAN

Deaconess V. D. Carlsen, Tokyo.

WORK AMONG MOUNTAIN PEOPLE
Rev. W. B. Allen, of Asheville
(available during February).

Rev. S. L. Tyson, of Sewanee, Tenn.
Address: Bay Shore, N. Y.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming.
Address: The Toronto, Dupont
Circle, Washington, D. C.

Requests for appointments with all the foregoing should, unless some other address is given, be sent to

Mr. John W. Wood,
Church Missions House,
281 Fourth Avenue,
New York City.

The General Convention of 1916, meeting in St. Louis, the home of the Presiding Bishop, will celebrate the fiftieth anniversary of Bishop Tuttle's election as a missionary bishop.

BOOK REVIEWS

THE OLD TESTAMENT SUNDAY LESSONS.

By the Rev. A. B. Bate, M.A. THE PRAYER BOOK IN THE CHURCH. By the Rev. W. Hume Campbell, M.A. Longmans, Green & Co. 50 cents per volume.

These books form two of the series of the London Diocesan Sunday-school Manuals. The first is supposed to be arranged for children from ten to twelve years of age; the second is prepared for children of over thirteen years. They have the commendation of the Bishop of London, which gives them a prestige beyond their value.

The first book follows theoretically the Old Testament Sunday Lessons of the Church of England, but, as a matter of fact, it follows a scheme of the author's own, which happens once in awhile to hit upon the lesson of the day. Therefore, in the selection of subjects, it is as suitable, or as unsuitable, for American children as for English pupils.

The method of the book is to present the Old Testament, as nearly as possible, as men of a hundred years ago regarded it. Almost no account whatever is taken of the results of the scholarship of the last century, except in the vaguest sort of way, making no suggestion of constructive teaching. The Book of Daniel, for instance, is treated in the conventional way which ignores completely the great lessons to be learned from the proper historical study of the book.

An attempt is made to survey, in fifty-two lessons, the whole of the Old Testament, and to study certain parts in detail. Some lessons contain too much material and other lessons contain too little material and pad this out with platitudinous moralizations.

A whole lesson is built upon the statement that Josiah was twenty years of age at the time of his reformation. The lesson is entitled "The Boy King" and is designed to teach that God has work for all children. The moral is good, but the author would have done well to read II Kings more carefully, for he would have seen that Josiah was twenty-six years old when he commenced his reformation, and at this time he was at least grown up. Another whole lesson is drawn from the statement that Jeremiah was fourteen years of age when he was called to be a prophet, and this is followed by more morals for children. Again the morals are good, but by what stretch of

the imagination is this extreme youth posited for Jeremiah? A great deal is made of Joshua's calling upon the Israelites to "Choose ye this day whom ye will serve." The problem of choice is important, but to build it upon this verse is to act in total ignorance, or utter disregard, of the context.

The book, of course, has some very good suggestions, but, as a whole, it is disappointing for its use is not apparent.

Two-fifths of "The Prayer Book in the Church" is consumed with lessons about figures in Church history such as Augustine, Ambrose, Alfred, etc. The sole reason for exploiting these worthies seems to be that in their days liturgical services were used. Two lessons are given to the development of the English Bible and three to the expansion of the Church of England into America, India and Uganda. All of this material is extremely useful, but one would think that in fifty-two lessons upon the Book of Common Prayer any extended study of Church history and of foreign missions is extraneous. If the book had been called "Studies in Church History, Foreign Missions, Christian Worship, etc.," the contents would not be so disappointing.

The individual lessons are as badly named. There is one called "The Holy Communion: its Titles." The introduction of this lesson is an attenuated disquisition upon the use of sacraments. Then the Holy Communion is posited as taking the place of the Jewish sacrifices. Finally the patient scholar is informed that one of the early names for this service was "Eucharist."

Efficient Sunday-school instruction presents a difficult problem. These two books have contributed but little to its solution.

R. K. Y.

HIGH TEAS

At the time when I came from Rhode Island and took up the rectorship of St. Luke's Church, Philadelphia, in 1873, I was impressed with the fact that the warm, kindly feeling towards parsons, on the part, not only of my own people, but of Philadelphians generally, took the form of that cosy, genial hospitality which manifested itself in the function of "High Teas." Oh! Those were teas, not "Cups of tea," or "Afternoon Teas," but, serious, solemnly prepared for teas (judge from the fact that they were called "High") where, to wonderful muffins,

and hot cakes, and to that perfectness of butter, which even to this day, still exalts our name in Gotham, marvelously prepared meats added their substantiality.

Of course we all sat down together to one big loaded table, where, waited upon, not by foreign hired men, but by trim and sympathetic domestic maids, we enjoyed—what small separate tables would have rendered impossible—that sweet, sometimes slightly acidulated, talk about Church matters (just tart enough so as to be not too inconsistent with High Tea atmosphere) and which, like our own homemade preserves, was "savory meat" to the average churchman and churchwoman of Philadelphia at that time.

Ah! Those teas; they were "High" indeed; not merely because of terrapin such as Baltimore vainly endeavored to rival, boned turkey, and oysters interred with proper respect in their capacious coffin of ice, but of genuine conversation accompanying it all, and which, being about things rather than about people, was no less satisfying and substantial than the edibles which it accompanied.

Of course there were formal dinners, too, and occasional big "spreads" and "crushes" which, no less than those we have at the present day, were occasions for affection, and opportunities of vanity; but friends gathered together at the High Teas who did not hesitate to talk out, there, their honest thoughts about things higher than teas—suggested perhaps by a previous Sunday's sermon—and did one another good.

Nay, not unfrequently, the talk at table, or in front of the big sofa, when we adjourned into the parlor to continue our little discussions, acquired a mellow, tender and (though such a thing seems scarcely possible in our day) an otherworldly tone which made a quiet and very fervent prayer by the "pastor" for the spiritual welfare of them all, an entirely fitting and harmonious conclusion.

C. GEORGE CURRIE.

St. Thomas' Church, Whitmarsh, has received the gift of a chime of bells (ten in number) in memory of Erastus Hill, the gift of his widow. They were installed and rung for the first time early in November, and proved to be wonderfully sweet and musical in tone. The weight of the bells ranges from 625 to 4,200 pounds, the combined weight of the ten being about 16,000 pounds.

THE UNITED OFFERING

Our Gift of Thanks

By request the following information as to the history, the character, the nature and the work of the United Offering has been collected from the various United Offering leaflets.

In the first place, What is the United Offering? The United Offering is a Thank Offering. It is placed on the Altar at the Triennial Service of Thanksgiving, at the time when the Woman's Auxiliary has its Triennial Meeting, which is at the time and place where the Church holds its General Convention. It is the Thank-Offering of all our women, the expression of our gratitude for the Christian privileges which we enjoy; and while it expresses our thankfulness, it also kindles our thankfulness.

It is twenty-four years since this United Service was first accompanied by a United Thank-offering. Twice before 1889—at the time of General Convention in Philadelphia in 1883, and in Chicago in 1886—the women had met at the Holy Communion, but it was not till after the Service in Chicago that a member of a parish branch in the Diocese of Pittsburgh suggested its United Offering to the Woman's Auxiliary. It was her happy thought that, in all our work for Christ and His Kingdom, we should so rejoice that, in coming together to praise Him at the close of three years' labor, we should love to bring the overflowing of our gifts, treasures gathered and laid aside through all the three years, apart from what each year might be given for that year's work.

Who gives the United Offering? It is given by the women and girls of the American Church and its missions, not Auxiliary members only, but all women. It excuses no one from any other obligation, and it entails no other obligation, except that to our united gifts there shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field.

Many of us use the little blue boxes, accumulating small sums slowly; some of us prefer to make a semi-annual offering. Some who give do no other work for the Church's missions, and some are the most generous and diligent in every branch of the Church's work, and yet feel that they

can afford to give, if only a small sum, so that they may share in this Thank Offering.

The United Offering is collected each spring and fall, and sent to the United Offering treasurer in the Diocese, who deposits the offering in the bank, and at the time of the Triennial Service of Thanksgiving takes or sends it, together with the interest it has earned, to be placed on the great golden alms-basin that is used for the purpose. And then the Board of Missions distributes it among the women workers in the mission field. Of the Offering of 1910, \$10,000 was devoted to the new building for St. Hilda's School, Wuchang, and \$5,000 to a girl's dormitory at St. Augustine's School, Raleigh. A part of the remainder is being used to train inexperienced volunteers in Church training schools, or otherwise to fit them for the arduous work they would undertake. A large part of it sends women out to their field of work, and supports them there; and a small part of it cares for those women missionaries who may be sick or disabled.

The United Offering missionaries in the United States are working among the Indians, the Negroes, the mountain people of the Appalachian plateau, and in other places where there is need of a trained woman worker under the direction of the Bishop. Their work is very obviously a national gain. The results are measured in better citizenship, in higher standards of intelligence as well as of religion and morals; in habits of industry and thrift, in happier childhood, and old age that is more contented and revered. These United Offering missionaries, in kindergartens, schools and hospitals, are also helping to assimilate the vast hordes of immigrants, and so helping to solve one of the most serious problems of our Republic.

Others of these women, United Offering missionaries, are in Alaska. Some are in Honolulu, in Porto Rico, in the Philippines.

In the foreign field, supported by the United Offering, are nurses, teachers, mission workers, a little band carrying in their hands the torch of civilization, the balm of healing, the message of Salvation.

Meanwhile our share is to furnish the "sinews of war." Let us see that no woman is kept from the "firing line" by the lack of money for her support.

Objects to which the United Offering has been Given

1889—To build the first church in our Alaska Mission, \$1,000, and to send a new Missionary to Japan, \$1,000; total.	\$2,000.00
1892—The Enrolment Fund..	20,353.16
1895—The endowment of the Episcopate in a Missionary Jurisdiction..	56,198.35
1898—For Women Workers in the Mission Fields...	82,742.87
1901—For the work of the Missionary Bishops and the Colored Commission, over.....	107,000.00
1904—For training and support of women missionaries, etc.....	150,000.00
1907—For training and support of women missionaries, and \$10,000 for a building.....	224,251.00
1910—For training and support of women missionaries, and \$15,000 for a building or buildings.....	243,360.95

Of the above amounts Pennsylvania has given:

1892.....	\$654.00
1895.....	6,560.56
1898.....	14,027.23
1901.....	16,592.18
1904.....	23,602.15
1907.....	38,425.30
1910.....	36,074.57
1913.....	39,003.00

Resolution for the United Offering of 1913

Resolved, That the United Thank-offering of 1913 be given to the Board of Missions, for Woman's Work in the Mission field, including the training, testing, sending and support of women workers; also the care of such workers when sick or disabled; but that a sum not exceeding \$20,000 be devoted to buildings for the use of women workers, approved by the Board of Missions on the recommendation of the General Secretary and the Secretary of the Woman's Auxiliary.

Also, that to our united gifts there shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the Mission

field, or, if they cannot go themselves, to give of their substance gladly as the Lord hath prospered them.

By resolution the above sum of \$20,000 was appropriated as follows: To complete the George C. Thomas Memorial Dormitory at St. Augustine's School, Raleigh, N. C., \$5,000. To the Josephine Hooker Memorial School for Girls, Mexico City, Mexico, \$15,000.

Resolution for the united offering of 1916:

Resolved, That the United Thank-offering of 1916 be given to the Board of Missions to be devoted entirely to the training, testing, sending and support of women for Mission work at home and abroad, and to the care of such as are sick or disabled.

Also that to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the Mission field, or, if they cannot go themselves, to give of their substance as the Lord hath prospered them.

NEWS DEPARTMENT

(Continued from page 11)

A handsome memorial window, the gift of Mrs. James M. Arrison, has been installed in St. Stephen's Episcopal Church, Tenth Street above Chestnut, and was dedicated on St. Thomas' Day.

The window, which was executed in the Tiffany Studios, New York, is of great beauty. It pictures the Saviour standing in a field of lilies in the act of blessing two children. One, a babe, is held in His arms, while the other stands looking up into His face. A large tree and beautiful foliage flank these figures. The coloring harmonizes perfectly with a companion picture of "Christ and Nicodemus."

The window is a memorial to James Matthew, James Maurice, Charles E. and William E. Arrison. It is in the south wall of the church near the baptismal font.

Fourteen young clergymen, who at various times served as assistants at Gloria Dei (Old Swedes') Episcopal Church under the Rev. Snyder B. Simes, rector of that parish, gave the veteran minister a large silver loving cup, in connection with the forty-fifth anniversary of his rectorship, which was celebrated December 14th.

The Rev. Mr. Simes preached an anniversary sermon before a large congregation in the quaint little church in Swanson Street below Christian. Taking for his text "These Many Years Do I Serve," he spoke of the many advantages derived by the parish from the forty-five-year rectorship of the Rev. Dr. Collin, who served the church from 1786 to 1831, and his own rectorship which began in 1868.

At the conclusion of his address the rector spoke of the gift presented by his former assistants. The cup, which was greatly admired by the congregation, is of Tiffany workmanship, containing an engraved reproduction of the historic church, rectory and churchyard, with the following inscription:

"To the Rev. Snyder B. Simes on his forty-fifth anniversary as rector of Gloria Dei (Old Swedes') Church, Philadelphia. This gift from the clergy, who, as students, served as his assistants.

"In quietness and confidence shall be your strength."

The Church of the Epiphany, Sherwood, is bereaved in the decease of Miss A. H. McFarland. She was an accomplished violinist and gave of her talents to the assistance of the choir at all the services. She was also most active in the Sunday-school work for over two years past, having been the teacher of a very large class of young girls over whom she exercised a most gracious and helpful influence.

The Men's Club of Grace Church (Girard and Leidy Avenues), besides other activities has become responsible for the publication of a parish paper, the initial issue of which in November is most pleasing in appearance and interesting in its contents. The parish is evidently well organized and its new location through its worship and activities admirably adapting itself to the community in which it is situated.

The Educational Department of the Board of Missions has just put out a "Life of Bishop Ingle," by Dr. Jefferys, one of our missionaries in China. It would be difficult to imagine a more intimate and charming picture of missionary life than is contained in its pages. Rarely has it been possible to write the story of a really great leader of the Church with such fidelity and faithfulness. It is a book which will answer any question as to the value of foreign missions. Every churchman should have and read it.

THE CHURCH INSTITUTE FOR NEGROES

To the Editors of The Church News:

DEAR SIR:—The fact that the Negro is at present engrossing so much of the Church's attention leads me to ask the opportunity of presenting to the Church people of the Diocese of Pennsylvania a brief account of the work of The American Church Institute for Negroes. It is a corporation, organized in 1906 by the Board of Missions and chartered by the State of Virginia, the purpose of which is to enter into visitatorial and advisory relationship with such schools under the auspices of the Church as may desire to enter into such relationship. It was the hope of the Board of Missions in organizing the Institute that it might correlate, unify wherever possible, and make better known to the Church the educational work that is being done in the southern dioceses for the Negro; and also bring that work up to such a standard of efficiency as would inspire the confidence of earnest churchmen and patriots in the real efficiency of this greatly needed work.

The Institute was at first therefore only a corporation, authorized by the Board of Missions, and made up of twelve men, a certain proportion of whom must be members of the Board of Missions. It is now not only a corporation, but also—by contractual relation—a great educational plant consisting of eight schools in seven dioceses of the south, with a total plant equipment worth about \$500,000, a combined endowment of something over \$100,000, a student body of 2,100 pupils, a teaching and administrative force of about 150 persons; the schools however not being centered in one place and therefore inaccessible to large numbers of hungry and needy students, but distributed in strategic locations in six of the southern states. A measure of unity, common supervision, and correlation is provided by the central administrative body; but the work is brought to the doors of the needy students.

Again, the Institute is something else than a corporation and a plant of schools. It is an organic educational system, the most extensive geographically and the most comprehensive educationally, so far as my knowledge goes, of any single educational institution in active work in the United States. In other words the Institute presents—without bombast and pretense—an educational idea involving

the preparation of boys and girls for skilled work in trades and farming, of girls for good homemaking, of girls for nursing, of boys and girls for teaching, of boys for the ministry, and of boys and girls for entry into the so-called higher fields of knowledge. That is, the Institute has sixteen industrial departments; a farm; a normal, an academic and a collegiate department; a training school for nurses (one of the best in the south); and a divinity school. There is real significance in this comprehensive educational ideal because it pre-empts the Church's limiting Negro education by any undemocratic and un-Christian conception of servility, and commits it to the obligation of training and developing all the aptitudes which are necessary to organized and efficient life and of opening to the Negro all the opportunities which a race or a social group must have if it is to enter helpfully into the life of workers, of citizens, and of men. The basis of this education is, as must be the basis of any true education, the preparation of boys and girls to become economically independent and useful; and it also lays a permanent emphasis upon that basic education, since well-conditioned and self-respecting existence in the material world is the ground and source of all life no matter how high or how manifold may be its higher ranges.

One appeals with much confidence for such a cause as this to Church people, because of their deepening interest in the vital problems of democracy and their increasing sense of the obligation of a church which aspires to be national and catholic to stand at the head of those forces which are struggling for the realization of liberty and freedom of opportunity to all the people of this land. No Christian can forget that the health of a social and political body is never safe if there be any class to whom opportunity is denied; and that a section of society submerged in vice and ignorance will surely be washed out by the ebb and flow of circumstances, and the whole social order will fall. The south, though straining with particular heroism and self-denial, is still unable to provide educational opportunity to hardly more than fifty per cent of Negro children under fourteen who need such opportunity, and is therefore unable (except in a few favored cities) to provide any secondary or vocational education whatever to youth between fourteen and twenty.

Hampton and Tuskegee and the few other schools existing for secondary education can provide opportunity to only a very few of the boys and girls who need it; and to the Church therefore is open the significant and wonderful chance not only of giving educational opportunity to the class of boys and girls who most need it, but also of putting into that opportunity the spirit and method of Jesus Christ.

But I assume that what the editors desire and what will interest the readers of THE CHURCH NEWS is not argument but evidence of efficiency. With a few instances of this evidence I will close, first naming the schools under the Institute's charge:

The Bishop Payne Divinity School, Petersburg, Va.

St. Augustine's School, Raleigh, N. C.

St. Paul's School, Lawrenceville, Va.

St. Mary's School, Columbia, S. C.

St. Mark's School, Birmingham, Ala.

St. Athanasius' School, Brunswick, Ga.

The Fort Valley High and Industrial School, Fort Valley, Ga.

The Vicksburg Industrial School, Vicksburg, Miss.

Aside from those schools already in relation to the Institute three diocesan schools are applying for such relation.

The Bishop Payne Divinity School has graduated about half the colored clergy of the Church; and so far as is known, of all the graduates an overwhelming number have been men of personal repute and of light and leading as well as efficient servants of the Master and the Church.

St. Augustine's School has graduated over 190 boys and girls, of whom more than ninety per cent have justified the opportunity given to them by right of personal character, Christian living, and by effective service as citizens and as upbuilders of the social and moral commonwealth. There have been among the graduates six principals of important schools; sixty-five teachers in secondary schools, of whom some are declared by competent authorities to be among the very best teachers in the south; sixteen clergymen; and the others, earnest-minded, right-living men and women. The president of the Librarians' Association of North Carolina declares that school to have the best managed school library in the state; and it has one of the best normal schools in the whole south.

St. Paul's has graduated over 400 boys and girls who have gone into communities all over the land, and the great majority

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of whom have been useful men and women. The school has also so affected the moral and economic life of the county in which it is situated and of adjoining counties that according to verdicts of white citizens in the community the whole section has been morally transformed, and wealth owned by Negroes multiplied from about \$20,000 to considerably over \$600,000. All of this has been accomplished in twenty-five years.

St. Mary's and the Vicksburg schools are younger and may cite less conspicuous illustrations of service; but he understands little of Negro life and little of the moral life of any community who does not realize that a rightly conducted school under the auspices of such men as are our bishops and of the laborers whom they call to their aid, must have a transforming power over the pupils who attend them and over the communities in which they are situated.

St. Athanasius' School has now at its head a young man, a graduate from St. Augustine's and from Yale, who has been for some years principal of a public high school in North Carolina which is one of the best high schools in the south. On his own initiative he introduced vocational training into that school and made it one of perhaps six or eight of the leading public high schools.

The Fort Valley School, in the Diocese of Atlanta and at the center of the Georgia black belt, has at its head Mr. H. A. Hunt, one of the wisest and most useful of the Negro leaders in the country; and the school, with a valuable farm, a good equipment, a curriculum peculiarly adapted to community needs, and a strong teaching force, offers an opportunity for effective service second to none in the south. There are more than a million Negroes in Georgia; and the pivotal importance of the state in southern life makes any good work done there of critical value to the Negroes of the country as well as to the whole national life.

Any further information respecting work and needs will be gladly furnished by the office of the Institute at 416 Lafayette Street, New York City. Contributions are greatly needed, and may be sent to William Fellowes Morgan, Treasurer, at the Institute office.

SAMUEL H. BISHOP,
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because we believe, for the reasons given above, that by so
doing we are furthering our best and most lasting interests.

THE BISHOPS-ELECT

The Rev. John Poyntz Tyler has announced the acceptance of his election as Bishop of North Dakota, in succession to the Right Rev. Cameron Mann, D.D., transferred to Southern Florida. His consecration will take place in St. John's Church, Hagerstown, Md., on the Feast of the Epiphany.

The Rev. Charles B. Colmore has accepted his election as Bishop of Porto Rico. The date of his consecration has not been fixed, but it will probably be shortly before Christmas. The Bishop of Porto Rico will also have charge of the new foreign missionary district of Haiti, erected by the last General Convention.

The Rev. Frederick B. Howden has accepted his election as Bishop of New Mexico.

The Rev. William Cabell Brown, D.D., has declined his election as Bishop of Cuba.

OLD MAGAZINES

We are asked to call the attention of our readers to the good use that can be made of old magazines by the Seaman's Mission. The Mission makes up packages of magazines to give to sailors as they leave this port; and it is easy to imagine what pleasure they give. There are few acts of service so simple to perform yet so worth doing. Magazines may be sent to 300 South Fortv-first Street, marked "for the Seaman's Mission."

LECTURE BY ARCHDEACON STUCK

An illustrated lecture on Alaska, with the story of the hardships and dangers of the recent ascent of Mt. McKinlev. will be given on Friday evening, January 16, 1914, by the Rev. Hudson Stuck, Archdeacon of the Yukon, in the Lecture Room of St. Andrew's Church, Eighth Street above Spruce, for the Missionary Fund. Tickets of admission, 50 cents, can be had at the door.

In the closing hours of the recent General Convention the Rev. F. A. Kawi-Himi Russell, the first clerical delegate from Liberia, was given permission to address the House of Deputies. Mr. Russell is an African of the darkest hue, and the first Liberian priest to visit this country. His father and mother were among the first converts of our Church in Liberia, and he was educated in our

schools there. His appearance and words, as he declared himself to be but one step from heathenism and an example of what the Gospel is doing for his race, produced a deep effect upon his hearers.

AN OLD ROOF

St. George's Chapel, Venango and Edgemont Streets, is in need of a new roof.

The members of this mission are willing workers and give cheerfully what they can and they have mended the roof a number of times, but as the building has been standing nearly thirty years the new roof is a necessity. It will cost \$275. Will not our friends help us?

GEORGE E. SLADEN,
(Lay Reader.)

3209 Sansom St.
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THE STANDING COMMITTEE

At the stated meeting of the Standing Committee of the Diocese of Pennsylvania, held on December 2, 1913, the following gentlemen applied to be recommended to the Bishop for admission as candidates for Holy Orders: Mr. Benjamin Janney Rudderow, Jr., Mr. Zeno Georgieff, Mr. Douchette Redman Clarke, Mr. Willis Edwin Seiders. These applications were laid over under the rule of the Committee for one month and are to be finally acted upon at the next stated meeting on January 6, 1914.

The Rev. E. H. Moloney, recently added to the Alaska staff, writes: "I cannot understand how a place of the importance of Tanana can be without a clergyman. It seems impossible that the conditions in Alaska should be known in the States and no volunteer be forthcoming. I am grateful to feel that I am filling a real need and only regret that I did not realize conditions—the need of men—sooner."

On the morning of Saturday, December 20th, the new All Soul's Church (for the deaf) was consecrated, the sermon being preached by the Rev. Louis C. Washburn, D.D., an active member of the diocesan Commission for Work among Deaf Mutes. The new church is conveniently situated on North Sixteenth Street above Allegheny Avenue and appears in every way admirably adapted to the work for which it has been erected.

A SEASONABLE REQUEST

Remember, dear Church people, either as individuals or through your Parish. Be sure of the names and destination of your offering. [Write: "For the current need and work of the General Clergy Relief Fund."] Remember by a generous gift or offering, or by a clause in your will, the blessing and relief of actual suffering furnished at this season to between 500 and 600 sick and old and broken-down clergy or their helpless widows and orphans scattered throughout the whole Church. Stop and think just one moment of what this means.

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In order to economy of administration the Central Offices of this, the only National, Official Society of the Church, are in the Church House of the Diocese of Pennsylvania. The Society or "Fund" is incorporated under the laws of New York and a majority of the Board elected by the General Convention are from that Diocese. The only two National Official Societies provided for in the General Canons have their headquarters, the one the Missionary Society (that for the WORK) in the great Diocese of New York. The General Clergy Relief Fund (that for the WORKERS) in the great Diocese of Pennsylvania.

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The quaint old building, which has been known throughout its history as "Trinity Church, Southwark," was the fifth Episcopal church to be built in Philadelphia, being completed in 1821. The churchyard was the first church burial ground opened inside the city limits, and many of the vaults in the property along Queen Street, still contain the ashes of some of the charter members of the congregation.

When the northward trend of the original population made removal from the old site imperative, the congregation decided to retain the title of "Trinity Church, Southwark," because of the historic associations of the name. For a time the congregation worshiped at different places, finally buying the Morgan homestead at York Road, Wyoming Avenue and Broad Street. There were two buildings on the ground, which have been converted into a chapel and rectory, and which are now the headquarters of the congregation.

By an agreement in the sale, the trustees of Trinity Church, which now has property in Tioga, will remove the bodies and vaults. Permission has been granted by the courts, and before the property is finally turned over to the synagogue representatives, the graves will be opened and the bodies re-interred in Mount Moriah Cemetery.

On the easternmost headland of Japan there stands a great lighthouse. It is the first beacon seen by vessels coming from America. The head keeper is a keen Christian. In the fifteen years he has been in charge no less than thirty of his assistants have been brought to baptism through his influence.



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In the triennial sermon, preached before the Board of Missions at the opening of the General Convention in New York, Bishop Roots of China thus summarized the four duties which the Church in America owes to other lands: (1) We must send out our best, in human lives, in prayer, in gifts, to help Christianize the world-powers of the future. (2) We must set the example of a united Christianity, for one example is worth ten thousand precepts. (3) We must *do this now*, for this is the day of golden opportunity in China, and "the progress of events" (as we faithfully call God's ordering of this world) will not wait for our self-satisfied dandling. (4) We must see and treat Christian unity as a problem affecting, not a few religious societies, or a few civilized lands, but as a great world-problem vitally affecting the unborn generations of nations yet unnamed. That is the way the Chinese see the problem of Christian unity, and unless we *treat it* in that spirit all our efforts toward it will help them not at all.

The possibilities of our spiritual achievement are limited by our whole spiritual environment. A Christian Church whose members are also members of an almost pagan society will not achieve very much. Only when England is Christian will the Church of England be altogether so. While trade and business are dominated by competitive selfishness, and while the community is possessed by the spirit that leads to industrial wars, no effort for the world's evangelization will come to very much. The members of the Church are also members of "the world," and cannot escape from "the world's" influence. I am, as I hope, a Christian Englishman; but then I am only an English Christian, and my character is molded not only by the Spirit of Christ but also by the spirit of contemporary England, which is not the same. And this is inevitably true of every member of the Church, and therefore of the Church itself, as an active force in the world. The Church cannot be more than a limited distance ahead of the society in which its members live. The early Church tolerated slavery; the contemporary Church tolerates sweating. —*William Temple: Essay on "The Church" in "Foundations."*

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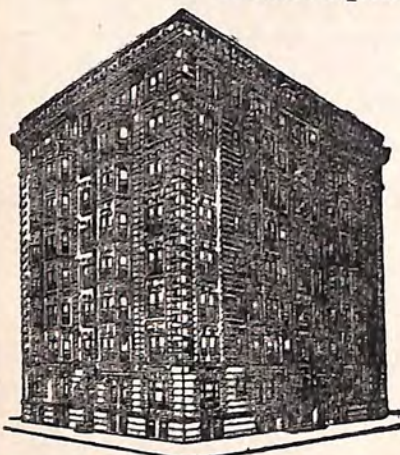
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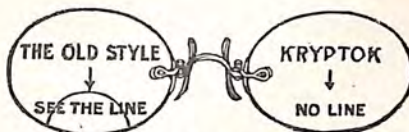
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Honolulu is a polyglot place, and has perhaps more nationalities and kinds of missionary work than any other of our districts. A new church has just been begun for the Chinese of Honolulu. Friends of Bishop Restarick and the Chinese congregation, many of them residents of Honolulu, have given a large part of the \$30,000 necessary to purchase land and erect the building. One New York business man, who happened to be visiting in Honolulu, was so impressed by what he saw of this work among the Chinese that he gave \$10,000 toward the enterprise and later came back with another gift of \$4,000. Members of the congregation have given generously in proportion to their means.

The Rev. F. A. Russell, who was a delegate to the General Convention from the district of Liberia, was the first African priest to visit the United States. Mr. Russell's father and mother were among the first Christian converts of this Church in Africa, and he himself is a product of our educational work, wherein lies the only hope of permanent success in Africa.

The giving of a fractional vote on all subjects to the domestic missionary districts was the successful ending, by the recent General Convention, of a movement of thirty-three year's duration. Delegates from the foreign fields succeed to the status formerly held by the domestic districts, and have a vote on matters not involving a vote by orders.

Our hospital in Manila, the Philippine Islands, has for some years conducted a training school for Filipino girls. One of the first of these to become a trained nurse was Miss Candida Goco. At the request of Bishop Brent she undertook the work among the Moros of Zamboanga, where her sympathetic ministrations among these Mohammedan people won all hearts. On the occasion of her recent marriage the demonstrations of affectionate regard shown toward her were significant of what is possible when we carry to a needy people the ministry of mercy. One of the Moros is quoted as having said, "If Americans are good to us, the Moros will be good friends to them."

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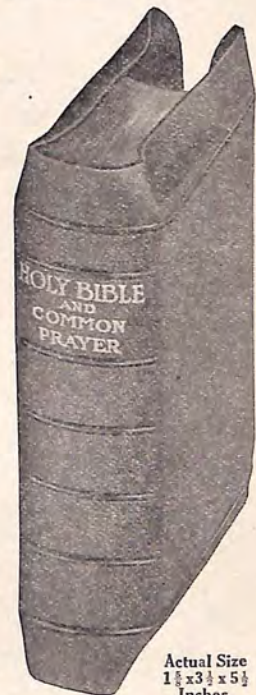
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RESOURCES

Loans and Discounts,	-	-	-	-	-	\$12,361,457.92
Due from Banks and Bankers,	-	-	-	-	-	1,834,089.30
Clearing House Exchanges,	-	-	-	-	-	358,109.52
Cash and Reserve,	-	-	-	-	-	3,002,169.39
Total,	-	-	-	-	-	<u>\$17,555,826.13</u>

LIABILITIES

Capital	-	-	-	-	-	\$1,000,000.00
Surplus and Undivided Profits,	-	-	-	-	-	2,780,591.73
Circulation,	-	-	-	-	-	496,700.00
Deposits,	-	-	-	-	-	13,278,534.40
Total,	-	-	-	-	-	<u>\$17,555,826.13</u>

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